Christian Thoughts for the Journey of Life

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Christian Thoughts

for the

Journey of Life

Compiled and Arranged

by

Rev. L. H. McLeister

Let the words of my mouth, and the meditation of my heart, be acceptable in thy sight, O LORD, my rock and my redeemer. Ps. 19:14.

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Introduction

WE OFTEN hear the remark, "If you find a good thing, tell somebody else;" for this reason we take great pleasure in introducing to the Christians of all denominations this book.

We do not hesitate to say that the reader will find it extremely interesting and helpful,—an educator in itself; a compendium of every day wants. Chiefly so, because it deals with every phase of the Christian's life, and also contains some of the choicest soul food to be found outside of the Bible.

Its teaching is safe, sane, and scriptural, and perfectly free from a sectarian spirit.

We would earnestly desire that every believer might have the joyful privilege of meditating upon the truths which are here so clearly set forth. Our prayer is that the book may do much good and have the widest circulation possible.

Respectfully,

Evangelist J. M. Humphrey.

Introduction

"What better fame, what more enduring monument, can a man have than he whose thoughts live after him, whose words are lifted up like banners to call humanity to worthier living?" The writings of good men and women have had a greater influence for the uplift, happiness and eternal well-being of humanity than all other agencies combined.

The first copy of the law given by God to men was inscribed on tables of stone by the hand of the Almighty One. The history of the creation, the fall of man into sin and the consequent estrangement from his Creator and Friend, and the early chapters of redemption's plan were written by the great lawgiver under the direction and inspiration of the Spirit of God. A knowledge of all that is essential to life and salvation has also been communicated to men and left upon record for the welfare of the race, under the immediate direction of the Holy Spirit.

Is it any wonder that under the inspiration of the matchless example of the great God Himself and the impulse of His holy religion in their hearts, that holy men and women in all ages have penned their thoughts and left them on record as a means of encouragement and help to their fellow men? The influence of Christian literature is beyond calcula-

tion and is the mightiest instrument for good in use at the present time. The words holy men use may die with them, but the words they write live after them in an ever increasing volume of Christian service.

Scarcely less important is the service of the person who makes it his ministry on earth to search out the best thoughts of others and give them to the race. Many of the best writings, especially those of the past, are not available to the majority of people, while sensational fiction, error and falsehood are flaunted and almost forced upon the attention of every one. There is always a place for choice selections from the best writers upon topics helpful to Christian life and the encouragement of the weary and discouraged.

In putting in an available form this choice collection from the writings of the best authors of the past and present the Rev. L. H. McLeister has performed a worthy service which will be sincerely appreciated by all lovers of God and humanity to whose attention this book may come. We heartily commend it to the perusal and thoughtful consideration of both old and young. There is scarcely an experience in life for which some helpful paragraph will not be found. May this book have the widest possible circulation and go on doing good as long as time shall last.

Sincerely Your Brother,

F. A. Butterfield,
Editor, Wesleyan Methodist.

Prefatory Note

All must travel the journey of life. None ever return to again possess its opportunities. Some are starting out in its morning hour, others are traveling under a vertical sun, while old age is nearing the sunset. Who may finish their journey first,—none can tell. Far more important is it that we "run well" rather than that we run long. At the journey's end some will hear, "Come, ye blessed of my Father," others will hear, "Depart from me, ye cursed."

With the earnest hope that some Christian themes, with expository thoughts by holy men, may glorify God in bringing salvation, holiness, courage and blessing to the sojourner, we prayerfully dedicate this book to all its readers.

Canton, Ohio. L. H. M.

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Affliction

It is good for me that I have been afflicted. Ps. 119:71.

For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory: while we look not at the things which are seen but at the things which are not seen: for the things which are seen are temporal; but the things which are not seen are eternal. II Cor. 4:17-18.

Jesus takes those he loves into Gethsemane and farther.—W. M. Taylor.

"Ah!" said Luther, affliction is the best book in my library.

Poor miserable weaklings would we be if everything in life were to flow as smoothly as the sea.

Generally prosperity is a sweet poison, and affliction, a healing, though bitter medicine.—John Wesley.

What is termed afflictions in the language of man, are in the language of God styled blessings.—John Wesley.

One of the greatest evidences of God's love to

those that love Him, is to send them afflictions with grace to bear them.—John Wesley.

Afflictions are often the shadow of God's arm. The darker the night the brighter the stars. The hotter the fire, the purer the gold.

In nothing, perhaps is it so hard to feel for ourselves; and to help others to feel that God is good, as in life's great afflictions. We are so prone to look only at the present sorrow and forget the future joy. —A. T. Pierson.

Then we shall look back upon all the evils (as we thought them) and various circumstances of our earthly pilgrimage, and find motives of praise to God for his mercy and wisdom in every one of them. Joseph is now blessing his Redeemer for the prison, Job for his ashhill, Jeremiah for his lamentations, and Lazarus for his sores.—Ambrose Serle.

"Alas!" cried a diamond to the wheel upon which it was being cut, "here I have been tortured for the last three days. What a misfortune it was that I ever came your way!" "Say not so," replied the wheel in encouraging tones. "The last stone which came to me was so rough and dull that you could scarcely tell it was a diamond; but when I had done with it, it was placed in a king's crown.—Sel.

Up to this moment I, God's servant beg to bear

my unreserved testimony to the fact that it is good for me to have been afflicted. In spiritual life and knowledge and power, I have grown but little except when under the hand of trouble. I set my door open and am half-inclined to say to pain and sickness and sadness, "Turn in hither; for I know that you will leave a blessing behind." Come crosses, if you will; for you always turn to crowns. —C. H. Spurgeon.

Reflections

It is said that gardeners sometimes, when they would bring a rose to richer flowering, deprive it for a season of light and moisture. Silent and dark it stands, dropping one faded leaf after another, and seeming to go down patiently to death. But when every leaf is dropped and the plant stands stripped to the uttermost, a new life is even then working in the buds from which shall spring a tender foliage and a brighter wealth of flowers. So, often in celestial gardening every leaf of earthly joy must drop before a new and divine bloom visits the soul. —Mrs. H. B. Stowe.

Some of the greatest revelations of God have come in the hours of affliction. Job in his hour of dark affliction was the first to see God as the Redeemer. Moses, who chose to "suffer affliction" saw the burning bush and talked with God. Stephen in his affliction said, "Behold I see the heavens opened and

the Son of man standing on the right hand of God." Paul in his "light affliction," (supposedly when he was stoned at Lystra) was caught up into the third heaven. John banished to the isle of Patmos saw, "the new Jerusalem coming down from God, out of heaven." In that hour when the Son of man was "stricken smitten of God and afflicted," the earth trembled, the sun veiled its face and the centurian said, "Truly this was the Son of God."

Scripture References

Affliction,

Object of, Ps. 66:11, 12; Isa. 48:10, 11; II Cor. 1:6; 4:17.

Benefits of, Job 23:10; Ps. 119:50, 67; Hosea 5:15; Heb. 12:10.

Deliverance from, Ps. 34:19; Prov. 12:13; Isa. 63:9; II Tim. 3:11.

Assurance

Let us draw near with a true heart in full assurance of faith. Heb. 10:22.

And the work of righteousness shall be peace; and the effect of righteousness quietness and assurance forever. Isaiah 32:17.

Salvation is as secure as Christ could make it, and as well ordered as God could plan it.—Ambrose Serle.

He is Lord of Hosts for the protection and salvation of his people, and also for the destruction and overthrow of their enemies and his own.—Ambrose Serle.

God will as surely support his Church on earth, as he will support the earth itself; and while the sun and moon endure the Church shall flourish.—Adam Clarke.

Generally, wherever the Gospel is preached in a clear and scriptural manner, more than ninety-nine in a hundred do know the exact time when they are justified.—John Wesley.

For a man to know the excellencies of heaven,

and not to know whether he shall ever enjoy them, may well raise desire, but it will raise but little joy and content. Sit not down without assurance.—Baxter.

"Blessed be the God and Father of our Lord Jesus who, according to His abundant mercy hath begotten us again to a lively hope." The new birth entitles to the new hope; if the soul be dead the hope cannot be alive.—Gurnall.

When the Lord of Hosts can lose his power, or the God of truth become a liar, then, and then only, shall they who lean upon his arm, and believe in his word, perish from their hopes, and be deceived into destruction.—Ambrose Serle.

Satan knows that he can never overthrow the fulfilment of the Word of God, the promises of God or the purpose of God, but Satan does believe that he can overthrow your confidence and mine in the veracity of the inspired Scriptures.—Rev. Herbert Mackenzie.

We abuse assurance when we grow presumptuous and less fearful of sin. What, because a father gives his son an assurance of his love and tells him that he will entail his land upon him, shall the son therefore be wanton and dissolute.—Watson.

"The full assurance of hope," is certainly nothing

less than the strong confirmation of a good hope based upon a true scriptural foundation, wrought in us by the Holy Spirit: placing the helmet of Salvation so firmly upon our head that it cannot be displaced by all the powers of earth and hell—Rev. R. W. Hawkins.

"I go to prepare a place for you." If Christ has prepared a place for us, he will prepare us for it, and in due time put us in possession of it. As the resurrection of Christ is the assurance of our resurrection, so his ascension, victory, and glory, are an assurance of ours.—Matthew Henry.

The **earnest** and **sealing** of the Spirit implies absolute assurance of present salvation: for though this efficacy of the Spirit is, in itself, sufficient to insure eternal salvation, yet every believer is left free to retain or to so grieve this sealing Spirit, as to cause his withdrawal finally and forever. Isaiah 63:10; Eph. 4:30; Heb. 3:7-19.—Rev. Amos Binney.

Be careful to keep thy old receipts which thou hast had from God for the pardon of thy sins. It behooves thee to lay them up safely: such a testimony may serve to non-suit thy accuser many years hence. One affirmative from God's mouth, for thy pardoned state, carries more weight (though of old date) than a thousand negatives from Satan's—Gurnall.

Sin shrouded the soul with a pall of blackness, excluding the glorious sunlight: but perfect faith in Jesus Christ removes the pall, and the long-lost light again fills all the spirit. The soul, amid the intensity of this spiritual illumination, enjoys an assurance of salvation which could not be increased were that fact written by Gabriel in letters of fire across the arches of the sky. No amount of testimony human or angelic, can increase the certitude of the soul lit up by the presence of the Comforter. We do not need lanterns to see the sun rise. He brings his own self-revealing light—Daniel Steele.

Believing

Who hath believed our report? Isa. 53:1.

But without faith it is impossible to please him: for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him. Heb. 11:6.

God created man to believe.

Unbelief implies disobedience.—Dean Alford.

In the gospel of St. John, the word "believe" occurs 51 times.

The Divine order is, first believe, then receive, then know.—Rev. W. McDonald.

If you would believe, you must crucify the question, "How?"—Martin Luther.

Be willing to live by believing and neither think nor desire to live any other way—Thos. C. Upham.

Not to believe, is reckoned as a capital crime, for which sinners are condemned already.—Rev. Richard Watson.

The highest, the most sovereign reason that can

be given for believing is, that God has commanded it.—Adam Clarke.

It is the duty of men to believe the Gospel and to reject it, places them under guilt and the penalty of death.—Richard Watson.

Sinners in hell are feeling that which they would not believe, and saints in heaven are enjoying that which they did believe.—Matthew Henry.

The tendency to disbelieve and to question God's Word is undoubtedly the common legacy of the descendants of Adam and Eve.—Philip Mauro.

You may close your eyes and ears and harden your heart until you can believe or disbelieve anything. It has been tried.—Rev. David Nelson.

The disbeliever submits the Bible to what he supposes to be reason, instead of submitting this reason to the revelation of God in the Bible.—Ambrose Serle.

God imparts the grace or power to believe but man must exercise the act of believing. God never believes for a man any more than he repents for him.— A. Clarke.

God has a right to be believed on his own word alone; and it is impious when we are convinced that

it is his word to demand a sign or pledge for its fulfillment.—Adam Clarke.

Every man should believe both the promises and threatenings of God, for both will be accomplished. Some believe in neither and therefore remain unmoved by either hope or fear.—J. Edmonston.

None is justified but he that believes; without faith no man is justified. And it is the only condition; this alone is sufficient for justification. Everyone that believes is justified, whatever else he has or has not.—John Wesley.

To believe in Him is the full reception of the Lord's testimony, because the burden of that testimony is, grace and truth and salvation by Himself. This faith is neither reasoning, nor knowledge, but a reception of divine Truth declared by One who came from God; and so it is far above reasoning and knowledge.—Dean Alford.

"Believe you are saved, and you are saved." Believe a lie and it will come true. Is that God's philosophy? What is the use of telling a person to believe he is saved before he is saved? That is telling him to believe a lie. God has made the bestowment of the gift to be simultaneous with the exercise of faith. Believe that ye receive and ye shall have.—Catherine Booth.

Application

The little daughter of Ethan Allen, a noted infidel, was dying. She turned to her father and said: "Papa, I am going to die. Mamma says there is a Christ and a hereafter, if I trust Him. You say there is no hereafter, Papa, I am dying and I must make my last decision now. What shall I believe?" The frame of the great soldier shook with emotion. He had just finished his great infidel work on "Reason the Only Oracle of Man." But he said: "Daughter, you had better die in your mother's faith, and not in my unbelief."—Sel.

Christ's Coming

Surely I come quickly. Rev. 22:20.

For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, with the trump of God: the dead in Christ shall rise first: Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord. Wherefore comfort one another with these words. I Thess. 4:16-18.

My reverend brethren, watch, preach the coming of Jesus, Watch ye, therefore, lest coming suddenly, He find the porter sleeping.—Rev. Hugh McNeill.

There is nothing that will keep us more clearly separated from the world than the momentary expectation of the return of the Lord Jesus Christ.—Rev. H. MacKenzie.

The Scriptures beautifully associate the doctrine of holiness with Christ's coming. A holy bride for her holy Bridegroom. See Col. 3:1-4; I Thess. 5:28; I John 3:2-3.

Nowhere in the Saviour's teachings are we commanded to watch or prepare for death. But we are commanded to watch and prepare for Christ's coming.—Rev. W. E. Blackstone.

Those who love his appearing, long moment by moment for His return, for it is the normal outcome of Love to long for the appearing of the loved one. —Rev. H. Mackenzie.

To say that the fathers of the second and third centuries believe the Millennial Creed of Justin Martyr, is neither more nor less than to say, they believe the Bible.—John Wesley.

The pre-millennial coming of Christ and rapture of the saints, we believe to be the great hope for the church and the principal event for which believers wait. I Thess. 1:10.—Rev. W. E. Blackstone.

God has held this "blessed hope" and "glorious appearing" constantly before the Church, to keep her in her proper attitude of expectancy and longing, until the Bridegroom comes.—Sel.

The Scriptures teach that Christ shall come for his saints and that they will meet him in the air, I Thess. 4:17. Also, that Christ shall come back to earth with his saints, Zech. 14:4-5; Jude 14, 15.

The busiest people among the nations today, who are preaching the gospel of his grace, are those who believe in the imminent return of the Lord Jesus and the wonderful program which follows His coming.—Rev. H. Mackenzie.

Samuel Rutherford longing for the appearing of Christ, "O fairest among the sons of men; why stayest thou so long away? O heavens move fast! O time run, run, and hasten the marriage day! for love is tormented with delays."

Surely no doctrine in the Word of God, presents a deeper motive for crucifying the flesh, and for separation unto God, and to work for souls, as our hope and joy and crown of rejoicing, than the doctrine of Christ's Coming.—Rev. W. E. Blackstone.

Jesus has revealed to us that this age is to be consummated by His coming again, and the New Testament makes it very clear that that coming will be in like manner as the disciples saw Him ascend into heaven.—Rev. John M. MacInnis.

To watch implies not only to believe that our Lord will come, but to desire that He would come, to be often thinking of His coming, and always looking for it as sure and near, and the time of it uncertain. —Matthew Henry.

This is not the age of the ingathering, that age is to follow; this is the age of the outgathering, the outgathering of an elect people to be united with Christ in glory in that day when He shall come to reign, as the appointed King over the millennial earth.—Rev. Jas. M. Gray.

The early fathers and the Christian Church, for the first two centuries of our era, found their chief source of hope and comfort in the second coming of Christ. The belief that Jesus was coming in glory to reign with His saints on the earth, during the Millennium, was almost universal with them.—Rev. W. E. Blackstone.

I cannot help but think that our Lord is soon to return. There are unmistakable signs of some great crisis not far removed, and I like to think that they are but the signs of His coming. So I am looking for Him and longing for Him and as I look and long, I toil the best I know how.—Rev. J. Wilbur Chapman.

Reflections

Many receive the truth of the Second Coming, but it is generally those who are passing through affliction, or those living very near the Lord, Those who are enjoying the well watered plains of this world seem to care very little about seeing the Owner of the Estate. But He will come. Hallelujah! He will come. Yes! He is coming. The bride who knows the Bridegroom and is true, says He is coming. "Come Lord Jesus," Come! Come!! Come!!! Come!!!!—Sel.

But what will the open vision of thy beauties effect, if while thou art but faintly imagined I love

thee with such a sacred fervor! To what blessed heights shall my admiration rise, when I shall behold thee in full perfection, when I shall see thee as thou art exalted in majesty, and complete in beauty! How shall I triumph then in thy glory, and in the privileges of my own being! What ineffable thoughts will rise to find myself united to the all-sufficient Divinity, by ties which the sons of men have no names to express! by an engagement that the revolution of eternal ages shall not dissolve! The league of nature shall be broken and the laws of the mingled elements be cancelled, but my relation to the almighty God shall stand fixed and unchangeable as his own existance.—Mrs. Elizabeth Rowe.

Character

Blessed are the pure in heart: for they shall see God. Matt. 5:8.

Keep thy heart with all diligence: for out of it are the issues of life. Prov. 4:23.

Character, it's supreme quality is holiness.

Character will be taken into eternity and there remain intact forever.

Every man's character is measured by his love for Jesus of Nazareth.—Rev. Chas. F. Deems.

Actions, looks, words, steps, forms the alphabet by which you may spell character.—Lavator.

Holy Character is the most precious thing in the universe, for it is imperishable.—Rev. G. A. McLaughlin.

Character would still be a matter of uncertainty if there were no trials nor temptations.—John Thomas.

Reputation is what men and women say of us. Character is what God and angels know of us.

Strength of character is determined by its tenacity to what it loves and hatred to its unlikes.—Rev. F. D. Brooke.

Character will exhibit itself in the face. The external man will be moulded and fashioned into a likeness corresponding with the internal man.—Rev. W. E. Munsey.

Under irreversible natural law, character tends to a final permanency, good or bad. In the nature of the case, a final permanency is attained but once.—Joseph Cook.

The individual who is uncertain as to his real character, can have no such thing as settled peace of mind. The law of God is a true standard by which to try our characters.—Rev. C. G. Finney.

I have generally found that a man is not much better than he looks, and if a man's outward life is not right, I shall not feel bound to believe that his inward is acceptable to God.—C. H. Spurgeon.

Some are made better by God's gifts: yea, many are made worse. Give Saul a kingdom and he will tyrannise; give Nabal good cheer, and he will be drunk; give Judas an apostle-ship, and he will sell his master for money.—Adams.

The more frequent a man does right, the stronger

is his impulse to do right and the greater is the pleasure that results from doing it. The more frequently a man does wrong the less sensible is he to the pain of doing wrong.

The life to come and the life that now is are parts of one another. When a man dies he takes into the other world his own character. He that is only righteous is to be "righteous still;" he that is holy to be "holy still." According as a man has attained in this stage, so is his beginning in the next. He must commence there according as he has finished here.—Beecher.

Man's capacity for moral character is threefold: Faith in God the principle in spiritual life is lodged in man's intellect; love to God the essence of spiritual life is lodged in man's sensibilities, obedience to God the development of spiritual life is lodged in man's conduct. Now this was man's normal state. Faith in God was in his mind, love to God in his heart, and obedience to God was the characteristic of his conduct—and man was spiritually alive.—Rev. W. E. Munsey.

Christians

Almost thou persuadest me to be a Christian. Acts 26:28.

Yet if any man suffer as a Christian, let him not be ashamed: but let him glorify God on this behalf. Peter 4:16.

A selfish Christian is as inconsistent and impossible as a selfish Christ.—Rev. A. B. Simpson.

A Christian is the highest character which any human being can bear upon earth.—Adam Clarke.

The Christian's religion is an exclusive religion, "Thou shalt have no other gods before (or beside) me."

As the wife give up her own name and assumes that of her husband, so His church assumes the name Christian.

To make a man a Christian in head and notion only, would be drawing a mere portrait, which has neither life nor action.—Ambrose Serle.

Christianity is a mystery. It is a redemptive and compensatory scheme bursting from the mind of God as His masterpiece.—Rev. W. E. Munsey.

There are four names for Christians that bespeak the four cardinal graces; Saints, for their holiness; Believers, for their faith; Brethren, for their love: Disciples, for their knowledge.

But Christ, as perfect God, shows us what God is; as perfect man, shows us what man ought to be; as at once perfect God and perfect man, shows us how God and man may be at one.—Julius C. Hare.

This and this alone, is Christianity: a universal holiness in every part of life, a heavenly wisdom in all our actions, not conforming to the spirit and temper of the world, but turning all worldly enjoyments into means of piety and devotion to God.—William Law.

The Christian doth not value earthly enjoyments, or himself by them; and if Satan were to think to hurt a saint by touching his external advantages, this were as if one should try to hurt a man by beating his clothes, when once he had put them off.—Gurnall.

The motives to be religious are not found in this world, or the things of this world, and there is not a passage of Scripture which warrants such a doctrine. This is a state of trial; and we have the promise that all things do work for our good if we are Christians. —Rev. W. E. Munsey.

The early Church took their denomination not from the name of his person, Jesus, but of his office, Christ—anointed. Thus they owned their dependance upon Christ, and their receivings from him; not only that they believed in him who is the anointed but that through him they themselves had the anointing. I John 2:20-27.—Matthew Henry.

There is ever a fresh fragrance flowing from the rose of Sharon, increasing in sweetness; so is it with the Christian, whose heart is filled with love of Christ because he is of one spirit with Christ. There is a holy atmosphere as it were about him. Wherever he goes he is a blessing.—Salter.

Faith in God is an element of spiritual life: "He that believeth on him that sent me hath everlasting life." Love to God is an element in spiritual life: "the crown of life, which the Lord hath promised to them that love him." Obedience to God is an element of spiritual life: "If a man keep my saying, he shall never see death."—Rev. W. E. Munsey.

A Christian should be both a loadstone and a diamond: a loadstone in drawing others to Christ; a diamond, casting a sparkling luster of holiness in his life. Oh let us be so just in our dealings, so true in our promises, so devout in our worship, so unblameable in our lives, that we may be the walking pictures of Christ. Thus as Christ was made in our

likeness, let us labor to be made in His likeness.—Watson.

Christians are bound to show by their conduct that they are actually satisfied with the enjoyments of religion, without the pomps and vanities of the world; that the joys of religion and communion with God keep them above the world. They are to manifest that this world is not their home. What do the world think when they see a professor of religion just as much afraid to die as an infidel.—Chas. Finney.

Reflections

Are we Christians? Then we ought to think, and speak, and act in everything as becomes Christians, and to do nothing to the reproach of that worthy name by which we are called; that it may not be said to us which Alexander said to a soldier of his own name that was noted for a coward, "Either change thy name or mend thy manners."—Matthew Henry.

What an exalted creature is the Christian indeed! What privileges is he born to share! What honor and dignity is he made to enjoy! That such a vessel, and such a vessel of clay, as he is, should be anointed with the holy oil of God's most gracious spirit, and thereby be consecrated and "set apart for the Master's use" is an astonishing mercy, and

points out for him a rank of exaltation and blessedness which all the ability of man can neither comprehend nor express.—Ambrose Serle.

Conversion

Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven. Matt. 18:3.

Repent ye therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord. Acts 3:19.

Conversion, in short lies in the thorough change both of the heart and life.—Joseph Alleine.

There is but one of two ways for every wicked man, either conversion or damnation.—Richard Baxter.

Conversion means turning to God through Christ, deeply deploring your transgressions and believing on his name.—Adam Clarke.

The Scriptures ascribe the conversion of a sinner to four different agencies,—to men, to God, to the truth, and to the sinner himself.—C. G. Finney.

In conversion, God so changes the soil, that from the ground itself, from its own vitality, there spontaneously starts up the fir tree and the myrtle.—Spurgeon.

As the fire mounts upward, and the needle that is touched with the loadstone turns to the north: so the converted soul is inclined to God.—Richard Baxter.

No surer evidence of an unconverted state than to have the things of the world uppermost in our aim, love, and estimation. See John 2:15, James 4:4.—Joseph Alleine.

Conversion means face about and both face and steps directed the contrary way to what they have been; a returning to the Lord God from whom one has revolted.—Matthew Henry.

There is a sense in which the difficulties of conversion increase with years, every year adding strength to our sinful habits: deepening as the constant flow of water, the channels in which they run.—Guthrie.

Conversion is not as some suppose, a violent opening of the heart by grace, in which will, reason, and judgment are all ignored or crushed. In conversion, the Lord who made the human heart deals with it according to its nature and constitution.—Rev. C. H. Spurgeon.

The sound convert takes a whole Christ, and takes him for all intents and purposes, without exceptions, without limitations, without reserves. He is willing to have Christ upon His own terms, upon any terms.

He is willing to have the dominion of Christ as well as deliverance by Christ.—Joseph Alleine.

Conversion, in its strict sense, describes the human part of that change called regeneration, by which the sinner is brought into the kingdom of heaven. In a broader sense, conversion is that change in the thoughts, desires, dispositions, and life of the sinner which is brought about when he is renewed by the Holy Ghost as a result of his turning from sin to God, through faith in Jesus Christ.—Rev. Amos Binney.

Conclusion

Wilt thou be converted, or wilt thou not? If not thou art a lost man. If thou know thou must, why not today rather than tomorrow? What reason have you for any longer delay? Is a state of sin or a state of grace the better? Is God so bad a Master, and heaven so bad a place that you will not turn?—Baxter.

A spurious conversion is one where the speaker is unwisely urged and persuaded to believe he is saved while there may yet be rebellion or unrepented sins in his heart and life. God and the seeker knows when His requirements have been met, it is then generally quite easy and natural to believe. Reader, has your conversion made you a "new creature" in Christ? If not, it is spurious and will fail you at last.

An English chaplain, who labored with many convicts, and while the death-bell was tolling accompanied them to the scaffold, also prepared not a few for execution, who were unexpectedly reprieved. Of these a large number seemed to be converted. Their repentance seemed sincere and had they suffered the penalty of their crimes, he and others would have believed that, whom earth rejected, Heaven in its mercy had received for the sake of Christ's righteousness: acquitting at its bar those whom man had condemned at his. Alas, with hardly an exception, all who seemed to be converted within the prison, under the shadow of the gallows, turned back like the dog to his vomit and the sow that is washed to her wallowing in the mire. A melancholy fact! What a dark suspicion does it cast on late conversions? The Bible, which ranges over a period of four thousand years, records but one instance of death-bed conversion—one that none may despair, and but one that none may presume.—Guthrie.

Conscience

The testimony of our conscience. II Cor. 1:12.
And herein do I exercise myself, to have always a conscience void of offense toward God and toward man. Acts 24:16.

Every human being has a conscience.

A brave man hazards life but not his conscience.—Schiller.

Conscience is strengthened by use, it is impaired by disuse.

There can be no happiness without a good conscience.—Rev. A. L. Whitcomb.

Conscience says, "do right," knowledge determines what right is.—Rev. A. L. Whitcomb.

Conscience is that faculty by which we discern the moral quality of action.—Wayland.

Man's first duty is not to follow his conscience, but to enlighten his conscience.—Bishop Gore.

If the warning conscience has been disregarded, the gnawing conscience is its avenger.—Dean Farrar.

Human tribunals, legislators and juries can be corrupted, but conscience, God's viceregent in man, never can.—Rev. Geo. B. Kulp.

The flight of time cannot obscure the testimony of conscience, years may roll by but conscience never forgets.—Rev. Geo. B. Kulp.

For though the will to resist sin may die out of a man, the conscience to condemn it never can. This remains eternally.—Rev. G. T. Shedd.

Conscience in the soul is the root of all true courage. If a man would be brave, let him learn to obey his conscience.—James F. Clarke.

Conscience, true as the needle to the pole, points steadily to the pole-star of God's eternal justice reminding the soul of the fearful realities of the life to come.—Rev. E. H. Gillett.

The word conscience is compounded of con, "together or with," and scio, "I know;" because it knows or combines with, by or together with, the Spirit of God.—Adam Clarke.

O conscience, do thy duty: in the name of the liv-

ing God, I command thee to discharge thy office. Lay hold upon this sinner, fall upon him, arrest him, apprehend him, undeceive him.—Joseph Alleine.

Little compromises open the door to the big ones. Once let the will of man tamper with the Word of God, then blunted conscience will be increasingly unable to detect the line between the true and the false.—Fox.

How necessary to hear the voice of conscience in time! For here it may be the instrument of salvation; but if not heard in this world, it must be heard in the next; and there, in association with the unquenchable fire, it will be the never-dying worm.—Adam Clarke.

The prime function of conscience is, to tell us which of two ways of acting is right and which wrong. The conscience requires to be enlightened. Saul of Tarsus thought that he ought to do many things contrary to the name of Jesus of Nazareth. The great educator of conscience is the Word of God. —Jas. Stalker, D. D.

Examples

Why did Belshazzar turn pale and his knees tremble at the handwriting on the wall? Because conscience told him it was true.

When Paul the prisoner, stood before Felix and

reasoned of righteousness, temperance and judgment to come; Felix trembled like a criminal at his own tribunal. Self condemned by conscience.

Webster murdered Parkman, was taken to jail, and confined in a cell. The next morning he begged of the jailer to take him out and transfer him to some other quarters. When asked the reason why, he replied, that "All night long the man in the adjoining cell kept crying, "Thou art a bloody man! Thou art a bloody man!" But there were no occupants of the cells adjoining. He had heard the thunder tones of conscience and could not sleep.—Sel.

To Keep A Good Conscience

1. Avoid every sin.
2. Consult duty not the event.
3. Keep under the eye of God.
4. Be nothing in your own eyes.
5. Keep watch on your heart and life.
6. Do nothing which you cannot pray over.
7. Live with your whole life in view.
8. Take the advice you would give to others.
9. Venture on no sin because grace is possible.
10. Act as you would believe the Lord would act in your place.—Sel.

Contentment

But godliness with contentment is great gain. I Tim 6:6.
I have learned, in whatsoever state I am, therewith to be content. Phil. 4:11.

Joyfully and thankfully patient, nothing less is Christian content.—John Wesley.

Nature is content with a little and that which is most natural, grace with less, but lust with nothing.—Matthew Henry.

No man should be content with himself that he bareley does well, but he should perform everything in the best manner he is able—Steele.

Contentment is a pearl of great price, and whoever procures it at the expense of ten thousand desires makes a wise and happy purchase.—Balguy.

"I have learned in whatsoever state I am, therewith to be content." Paul did not get this at the feet of Gamaliel, but at the feet of Christ.—Matthew Henry.

Thieves may plunder us of our money but not of

this pearl of contentment, unless we are willing to part with it, for it is locked up in the cabinet of the heart.—Sel.

True contentment consists not in bringing our condition to our minds, but our minds to our condition: the former is often both unreasonable and impossible; the latter is both possible and reasonable. —Aphra Behn.

Contentment is satisfaction of mind arising from acquiscence in the providential arrangements of God. It is not stoicism, or a professed indifference to enjoyment or pain, bliss or sorrow, adversity or prosperity.—Jabus Burns.

Be content: and the best way to be contented is believe that condition best which God carves out for you by His providence. If God had seen it fit for us to have more, we would have had it.—Watson.

Souls are wrecked by the turbulent insurrections of discontent with God's appointment; souls are saved by the faith which knows whom it has believed, and is confident that He will keep that which is committed to Him against that day—Carson Liddon.

It is not outward affliction that can make the life of a Christian sad: a contented mind will sail above these waters; but when there is a leak of discontent

open, and trouble gets into the heart, then it is disquieted and sinks.—Watson.

We must bring our minds to our present condition, and this is the sure way to contentment; and those who cannot do it would not be contented though God should raise their condition to their minds, for the mind would rise with the condition.—Matthew Henry.

The lovely bird of paradise, Christian contentment can sit and sing in the cage of affliction and confinement, or fly at liberty through the vast expanse, with almost equal satisfaction; while, "even so, Father for so it seemeth good in Thy sight," is the chief note in the celestial song.—Bond.

Application

One observes concerning manna, when the people were contented with the allowance that God gave them, then it was very good; but when they would not be content with God's allowance, but would be gathering more, then, says the text, "there were worms in it." So, when we are content with our conditions and that which God disposeth of us to be in, there's a blessing in it; but if we must needs be reaching out for more than God hath allowed, or to keep it longer than God would have us to have it, then there will be worms in it, a canker to eat it, a moth to fret it,—nothing at all that is good.—Burroughs.

The saintly Madame Guyon, because of her holy life and teachings was imprisoned 14 years. While in prison she wrote the following poem:

A little bird I am,
  Shut from the fields of air;
And in my cage I sit and sing
  To Him who placed me there;
Well pleased a prisoner to be,
Because, my God, it pleases Thee.

Naught have I else to do;
  I sing the whole day long;
And He whom most I love to please,
  Doth listen to my song;
He caught and bound my wondering wing,
But still He bends to hear me sing.

Oh! it is good to soar,
  These bolts and bars above,
To Him whose purpose I adore
  Whose Providence I love;
And in Thy mighty Will to find
The joy, the freedom of the mind.

Courage

And be ye of good courage. Num. 13:20.
Be strong and of good courage, dread not nor be dismayed. I Chron. 22:13.

True courage is always unassuming.—Robert Hall.

I would have you regard courage as nearly the supreme quality of character.—T. T. Munger.

Courage is the result of an unshaken confidence in God—it is grounded upon faith in God.—Rev. W. E. Munsey.

In the first chapter of Joshua, four times God said to Joshua, "Be strong and of a good courage" or very courageous.

I have found nothing yet which requires more courage and independence than to rise even a little but decidedly above the par of the religious world around us.—Dr. J. W. Alexander.

Moral courage is a very precious and heroic quality of the soul. It means patience under wrong and trial, forbearance, tenderness towards one's fellows,

self control under provocation, moderation in prosperity, and calmness in adversity.—W. H. D. Adams.

Moral courage is the fortitude which enables its possessor to do right in the face of ridicule and scorn and opposition. Many a man has stood unmoved in the midst of fearful physical peril, who has shrank from the world's laugh with confusion and dismay.—Jabus Burns, M. D.

There is a difference between bravery and courage. Bravery is constitutional, courage is acquired. Bravery being constitutional, does not entitle the possessor to merit, or reward. Courage being an acquirement which implies voluntary action on the part of the agent therefore does entitle the possessor to both merit and reward.—Rev. W. E. Munsey.

When we are in the way of our duty we have reason to be strong and very courageous; and it will help very much to animate and embolden us if we keep our eye upon the divine warrant and hear God saying, "Have not I commanded Thee?" I will there help thee, succor thee, accept thee, reward thee.—Matthew Henry.

To go through with a difficult and dangerous undertaking, a man wants more than a brute courage. He wants spiritual courage—the courage which comes by faith. He needs to have faith in what he is doing; to be certain that he is doing his duty, to

be certain that he is in the right. Certain that right will conquer, certain that God will make it conquer by him or some one else, for God is with him. In a word to have true courage, a man needs faith in God.—Kingsley.

Examples

John Huss marched to the stake as if his heart was glad. A Roman historian who witnessed the scene, said that he looked like a man going to a grand banquet,—and truly he was.

While John Bunyan was in Bedford jail, his little blind girl came in and in the presence of the jailor said, "Papa we are hungry for bread at home," and in answer to the entreaty of the jailor, who wanted him to cease preaching he said, "I'll stay in here until moss grows on my face like eyebrows rather than to cease preaching."

"Make me a coliseum," said the emperor to his Greek architect. "You shall have everything in the way of means, but make me the best in the world. When it is completed we shall have a gala day and crown you." The coliseum was built. Yonder on his emerald throne sat the emperor and by his side the Greek architect. The emperor arose and said to the eighty thousand people before him, "We have come to a great day: we have the finest building in the world: we have met to do honor to the Greek architect." Then stooping down, he cried, "Let in

the lions, bring in the Christians.'' Then from his seat arose the Greek and said with a voice that penetrated every part of the building, ''Sir, I too, am a Christian.'' The maddened multitude hurled him over on the pavement below, where he lay crushed, bleeding and dying. That was sublime courage.—George B. Kulp.

Death

And as it is appointed unto men once to die. Heb. 9:27.

Let me die the death of the righteous, and let my last end be like his. Num. 23:10.

Give me no guess for a dying pillow.—Joseph Cook.

When death passes on the body, the time of making ready for another world is ended.—Rev. A. McKenzie.

Death does not destroy the inhabitant. It only takes down the house in which he lives.—Rev. R. Rock.

Death often sends no summons before him; but floats unseen on the breeze, and has aimed his shaft before his approach is perceived.—Rev. A. P. Peabody.

Art thou loath to see thy labors finished, and to receive the end of thy faith and sufferings, and to obtain the thing for which thou livest?—Baxter.

Death is half disarmed when the pleasures and in-

terests of the flesh are first denied; for the leaving of fleshly contents and pleasures is much of the reason of man's unwillingness to die.—Baxter.

The Christian fears not death; for he knows that it will be his happiest day, and his bridge from woe to glory. Though it be the wicked man's shipwreck, it is the good man's putting into harbor.—Fulltham.

O the calmness, the sweetness of dying saints! They would not exchange their situation with the proudest monarch on earth. The world has nothing to court their stay. Heaven has everything that their souls desire.—Rev. J. Edmondson.

Christians are never so well situated to glorify God as in their dying hours. Then they can display the tenderness of His care, the truth of His promises, the supports of His everlasting love, as they could in no other circumstances.—Macmillan.

There are many who desire to die the death of the righteous, but do not endeavor to live the life of the righteous. Gladly would they have their end like theirs, but not their way. They would be saints in Heaven, but not saints on earth.—Matthew Henry.

Friend, how will it be when you come to the end where the world will have shriveled to its true littleness and eternity looms up to its true bigness; when

the things which are seen are really found to be temporal and the things which are unseen eternal? —Jas. H. McConey.

Death closes our eyes upon this world, but opens them upon another. It puts an end to our time, but introduces us into eternity. It separates us from men, but it brings us face to face with God. It closes the term of our trial for life, and fixes our destiny unchangeably and forever.—Rev. Z. Meek.

"Dear Lord," we seem to say, "keep us down here where we have to suffer, instead of letting us go up where we might live and reign and rejoice." I am amazed at mystelf and at yourself for this infatuation under which we all rest. Men, you would suppose, would get frightened at having to stay in this world instead of getting frightened at having to go toward heaven.—Talmage.

The Christian's Death.

Eva Greening cried, "I see angels clapping their hands around the great white throne."

John Walsh said, "He is come! My beloved is mine and I am his forever."

"Almost well and nearly at home," said the dying Baxter, when asked how he was by a friend.

When the doctor told Francis R. Havergal that he thought she was going, she replied, "Beautiful, too good to be true! Splendid to be so near the gate of heaven."

The Sinner's Death.

The atheist Hobb's last words were: "I am taking a fearful leap into the dark."

Francis Newport cried out, "O! the insufferable pangs of hell and damnation! O, Eternity! forever and forever!"

Voltaire was a noted, wealthy infidel, yet his last words were, "I am abandoned by God and man; I shall die and go to hell."

The dying words of Altimont, "O! thou blasphemed, yet most indulgent Lord God, Hell is a refuge, if it hide me from thy frown."

Reflections

I have seen the reapers in the harvest-field sit down on the fallen sheaves of corn to wipe the sweat from their sun-browned brows, and pausing from work, rest awhile; but who ever saw this grim reaper sitting on the tombstones or green hillocks of the graves, to rest himself and repair his strength? Of Death it may be said as of God "He sleeps not neither is weary."—Guthrie.

To the Christian,—"Look up to the blessed souls with Christ, and think that you are but to pass that way, which all those souls have gone before you, and to go from a world of enmity and vanity, to the company of all those blessed spirits." And is not their blessed state more desirable than such a vexatious life as this? Join yourself daily to that celes-

tial society: suppose yourself a spectator of their order, purity and glory and an auditor of their harmonious praises of Jehovah. Like one that stands by the river side, and seeth his friends on the farther side, in a place of pleasure, while his enemies are pursuing him at the back, how gladly would he be over with them! And it will embolden him to venture on the passage, which all they have safely passed before him. Thus death will be to us as the Red Sea to pass us safely to the land of promise while our pursuers are there overthrown and perish.—Baxter.

To the sinner,—"They hated me without a cause," says the Son of God. Lost spirits are not forced into a sphere that is unsuited to them. There is no other abode in the universe which they would prefer to that to which they are assigned, because the only other abode is heaven. The meekness, lowliness, sweet submission to God, and love of him, that characterize heaven, are more hateful to Lucifer and his angels, than even the sufferings of hell. The wicked would be no happier in heaven than in hell. The burden and anguish of a guilty conscience, says South, is so insupportable, that some have, "done violence to their own lives, and so fled to hell as a sanctuary, and chose damnation as a release.—William G. T. Shedd.

Faith

Have faith in God. Mark 11:22.

But without faith it is impossible to please him: for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him. Heb. 11:6.

Faith and hope precede all great victories.

We serve God according to the measure of our faith.—John Wesley.

Faith first influences our affections then our actions.—Matthew Henry.

Faith is always preceded by a revelation of God, through his word or by his Spirit.

Of all graces, faith honors Christ most, therefore of all graces, Christ honors faith most.—Matthew Henry.

Faith disregards apparent impossibilities, when there is a command and a promise of God.—A. Clarke.

The formative principle in faith is that of confi-

dence and trust, rather than intellectual belief.—Julius C. Hare.

In the Greek word which we render "faith," the leading idea is that of confidence, of reliance, of trust.

Faith is to believe what we do not see and the reward of this faith is to see what we believe.—Augustine.

To the heart of Faith, hopes are as actual as realities, and heavenly promises are more precious than earthly possessions.—F. W. Farrar.

You will only embarrass and perplex yourself if you try to discover the process of faith. Your safest course is to make sure that you are performing the act of faith.—Ibed.

The more frequently we see the less we feel the power of an object: while the more frequently we dwell upon an object by faith the more we feel its power.—Jas. B. Walker.

Faith in the commands of God, will lead us to obedience. Faith in the promises, will afford us encouragement. Faith in the threatenings will lead us to a sacred dread of offending.—J. Edmondson.

Faith is always in exercise. Other graces have

their times and seasons, but we live by faith. There is never a moment in our waking hours that does not call for its exercise.—Sel.

In the history of the Jews, we see what a glorious thing faith is, also in them do we see what wretchedness and shame is man's portion when losing his hold of faith, he falls into the formless chaos of unbelief.—Rev. Julius C. Hare.

Faith must always have evidence. A man cannot believe a thing unless he sees something which he supposes to be evidence. He is under no obligation to believe, and has no right to believe a thing will be done unless he has evidence. It is the height of fanaticism to believe without evidence.—Rev Chas. G. Finney.

Faith is that power or faculty in man, which gives substance and reality to such things as are not objects of sight, and which fills him with a lively assurance of the things for which he hopes. He who believes in the Scriptural sense, must believe not merely with his mind but with his heart, and soul and strength.—Julius C. Hare.

Distinctions in faith, it will be remembered, relate to the mode of its exercise and not to its nature. As to its nature it is always the same. The faith by which we are justified and sanctified and glorified is one. The difference is in the thing which occu-

pies the attention or upon which faith is fixed.—Rev. R. W. Hawkins.

Faith knows what it believes, and in the light of its intuition, it views the sacred truth in the midst of the agitations and turmoil of this world's life. The very essence of faith is, that it is firm, confident certitude respecting what is not seen. Faith finally is the profoundest act of the will, the profoundest act of obedience and devotion.—Martensen.

The act of faith includes perception and volition: the effect of faith is a sensation. The exercise of faith is an operation of the intellect, the result of faith is a sensation of the soul—an indescribable feeling of relief; as though the heart had been suddenly released from some oppressive weight or care and the body delivered from a heavy burden; which finds fitting expression in repeated signs of deliverance that pervade our whole being with a sense of rest.—Rev. R. W. Hawkins.

Application

When a miner looks at the rope that is to lower him into the deep mine, he may coolly say, "I have faith in that rope as well made and strong." But when he lays hold of it and swings down by it into the tremendous chasm then he is believing on the rope. Then he is trusting himself to the rope. It it not a mere opinion,—it is an act. The miner lets

go of everything else, and bears his whole weight on those well-braided strands of hemp. Now that is faith.—T. L. Cuyler.

Reflection

Senses for things of sense. Reason for things of thought and mind, but faith for things of God. Faith sees the invisible, touches the intangible, hears the inaudible. The unseen is as real as the seen; the inaudible as the audible; the intangible as the things we handle. Nay, far more so. All the seen comes out of the unseen and returns thither. Into this realm comes faith and is at home. It knows God. It endures hardship, torture, martyrdom, since it sees him who is invisible. Faith is earlier and more universal than either sense or reason, and hence is the only possible foundation for the universal religion of Jesus Christ.—Bishop H. W. Warren.

Examples

(Hebrews 11th chapter.)

By faith the Apostles rejoiced that they were counted worthy to suffer for His name.

By faith that noble army of martyrs, mounted their fiery chariots or gave their bodies to feed the lions.

By faith Ridley looked forward with joy to the

fire that awaited him, and bade his sister, come to his marriage.

By faith Rogers, the protomartyr of our Reformation, when his wife and eleven children met him on his way to the stake, and an offer of life and pardon was brought to him in their sight, if so be he would recant, walked on with a stout heart, and washed his hands in the flames while he was burning, rejoicing in the fiery baptism whereby he gave up his soul to God.

Scripture References

Faith,

The power of, Matt. 21:21; Mark 9:23; Acts 3:16.

The fruits of, Matt. 15:28; Eph. 3:17, 19; Gal. 3:14.

Justified by, Rom. 3:28; 5:1; Gal. 2:16.

Sanctified by, Acts 15:9; 26:18; I Thess. 5:23, 24.

Worketh by love, Gal. 5:6; Eph. 3:17; I Thess. 1:3.

Exhortations to continue, Phil. 1:27; Col. 2:7; I Tim. 1:19; Heb. 10:23.

Forgiveness

Then said Jesus, Father, forgive them, for they know not what they do. Luke 23:34.

For if ye forgive men their trespasses, your heavenly Father will also forgive you. But if ye forgive not men their trespasses, neither will your Father forgive your trespasses. Matt. 6:14-15.

Those who from the heart have learned how to forgive an enemy, have learned a lesson from God's school.—L. M. Zimmerman.

It is not because we forgive that we ought to be forgiven: but because we are forgiven that we ought to forgive.—E. B.

He that cannot forgive others breaks the bridge over which he must pass himself; for every man has need to be forgiven.—Lord Herbert.

In forgiveness, we feel, benevolently toward the wrong-doer, without at all committing ourselves in favor of his conduct or character.—Sel.

"Seventy times seven" is the Divine Law for forgiveness, and yet some are unwilling to forgive

even one time, and that for a small offense.—Rev. L. M. Zimmerman.

A deaf and dumb person being asked, "What is forgiveness," took a pencil and wrote thus: "It is the odor which flowers yield when trampled upon."

The word "forgive" signifies to set at liberty, to loose, to free from obligation, to emancipate, and the Lord Christ alone is the meritorious cause of forgiveness,—Loraine.

What reason is it that God should forgive us the talents we are indebted to Him, if we forgive not our brethren the pence they are indebted to us.—Matthew Henry.

If you forgive not those that have injured you that is a bad sign you have not the other requisite conditions, but are altogether unqualified for pardon.—Matthew Henry.

It can be no great difficulty to forgive, especially when we consider that in many respects we have failed so much, in certain duties which we owe to others, as they have done in those which they owed us.—Adam Clarke.

Forgiveness to be complete implies: 1. The remission of the right to retaliate when safe and proper. 2. The dismissal of the resentful feelings which

injury may have excited. 3. The revival of those feelings of good-will which it becomes us habitually to cherish.—W. Fleming.

For just in proportion as your own sin against God appears great, so will the offense of others against yourself appear small. It is not that our forgiveness of spirit wins forgiveness of God but that our unforgiveness cannot accept forgiveness of God.—Dods.

Is forgiveness a perfunctory act a word uttered by a voice; or is it an expression of the heart and soul from within? When God forgives a man, is it simply a form, or does God forgive and then thereafter act as if there never had been an occasion for forgiveness?—Rev. L. M. Zimmerman.

Examples

"What can Jesus Christ do for you now?" said an inhuman slave-master, when in the act of applying the lacerating whip to an already half murdered slave. "Him teach me to forgive you, massa," was the noble reply.—

Then said Jesus, "Father, forgive them: for they know not what they do," while they were actually nailing Him to the cross. He seems to feel the injury they did to their souls, more than the wounds which they gave him and, as it were, to forget His

own anguish, out of a concern for their salvation. In the midst of the agonies which he suffered, He poured out a compassionate prayer for those that were imbruing their hands in His blood.—Rev. Joseph Benson.

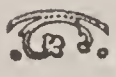
Sir Thomas More, Lord Chancellor of England, after having been tried at Westminster and condemned to death without any just or reasonable cause, concluded his speech to his judges thus: "More have I not to say, my lords, but that as St. Paul held the clothes of those who stoned Stephen to death and as they are both now saints in heaven, and shall continue there, friends forever; so I verily trust, and shall, therefore most heartily pray, that though your lordships have now here on earth been judges to my condemnation, we may nevertheless hereafter cheerfully meet in heaven in everlasting salvation.—Myer's Lectures on Great Men.

Reflections

Reader, have you "from your heart" forgiven all men their trespasses against you as you pray to be forgiven? An unforgiving spirit can profit you nothing here nor in eternity, but will close your way to the "tree of life," and shut the gates of heaven against you forever.

God's forgiveness leads to fear and why? What is that strange and potent element in Divine for-

giveness that makes the forgiven fear—making me more afraid to sin beside the Cross of Calvary, with its quiet pale, dead bleeding burden than if I stood at the foot of Sinai amid the thunders, lightnings and trumpet peals that made Moses exceedingly fear and quake.—John Bunyan.



Grace

My grace is sufficient for thee. II Cor. 12:9.

That in the ages to come he might show the exceeding riches of his grace in his kindness toward us through Christ Jesus. Eph. 2:7.

Grace begins where natural means can go no farther.—Rev. John A. Bengel.

Saving grace is the free undeserved goodness and favor of God.—Matthew Henry.

He is and will be the "Spirit of Grace to his people in everlasting glory.—Ambrose Serle.

If grace be grace in any way, it must be grace, or gratuitous, in every way.—Augustine.

Grace signifies two things. (1) The good will of God towards us. (2) The good work of God in us. —Matthew Henry.

Grace is a supernatural gift of God to man, given for supernatural purposes, and bestowed freely for the sake of Christ's merits.—J. H. Blunt.

All the work of grace in the soul is to prepare it for glory. It is an agency of Divine love and

none but a Divine hand can perform it.—Ambrose Serle.

There is nothing that man can do to merit the saving grace of God; but as a rational responsible being some things he must do to obtain it, hence the error of Antinomianism.

Grace, as signifying the free mercy, or unmerited goodness of God, without any respect to human worthiness, confers the glorious gift of salvation.—Joseph Benson.

Grace is not a principle given to man to render him independent, but to increase his dependence by increasing his communion with God. He cannot live to God without God.—Ambrose Serle.

We have not earned a stock of grace, but it is given out for use as we want it. As for those who think they earn it, God is able to make them often feel very empty.—Rev. John A. Bengel.

"Let us come boldly to the throne of grace." God has established a throne of grace whereon He sits, and unto which He invites His people to approach with a becoming confidence.—Bishop Hopkins.

True grace changes the very nature of a man. Moral virtue doth only restrain or chain up the outward

man, it doth not change the whole man. A lion in a cage is a lion still; he is restrained, but not changed,—Brooks.

God's covenant of grace has in it the recompence of singular service, and the fountain and foundation of all distinguishing favors; we need desire no more, either to make up our losses for God, or to make up a happiness for us in God than to have his covenant established with us.—Matthew Henry.

The best helps to grow in grace are the ill usage, affronts, and losses which befall us. We should receive them with all thankfulness as preferable to all others. One of the greatest evidences of God's love to those who love him, is to send afflictions with grace to bear them.—John Wesley.

There is something so absolutely inconsistent between the being justified by grace, and the being justified by works, that if you suppose either, you of necessity exclude the other. For what is given to works is the payment of a debt; whereas grace implies an unmerited favor. So that the same benefit cannot, in the very nature of things, be derived from both.—John Wesley.

The distinction between gifts and grace is this: Gifts are distributed. Grace is dispensed. Gifts are conferred upon particular persons according to the sovereign will of God. Grace is free to all.

Gifts are not to be sought and obtained as grace is obtained; but that which is of grace may be sought and obtained alike by all upon the same conditions. —Rev. R. W. Hawkins.

So long as the concurrence of man's will and man's work is required, so long will a failure in man defeat God's mercy, so long may he quench the Spirit, so long may he depart from grace given, and draw back to perdition. God's grace is sufficient; but grace excluding possibility to sin, was neither given to angels in their creation, nor to man before his fall, but reserved for both till God be seen face to face in the state of glory.—Hooker.

True grace comes down from above, even from the Father of Light; God's Spirit, working with and by his own ordinances, produceth it in the soul and feeds it by the same holy means whereby it is wrought; the counterfeit is earth bred, arising from mere nature out of the grounds of sensuality. True grace drives at no other end than the glory of the Giver, and scorns to look lower than heaven; the counterfeit aims at nothing but vain applause or carnal advantage, not caring to reach an inch above his own head.—Bishop Hall.

Reflections

Divine grace is (1) Sovereign, springing wholly from the Divine sovereignty and good pleasure seen

in (a) the election of the saints of God without any merit to commend them, but in spite of natural enmity against God; (b) the passing by of the apostate angels though, to our finite judgment, their redemption would have conduced more to "the praise of the glory" of Divine grace; (c) the calling away of so many in infancy and early life—without the conflicts and troubles of earth's hard battlefield. (2) Free, the result of no necessity on the part of God; no moral obligation to confer grace. Grace is not an essential attribute of Deity, which must manifest itself in a certain channel; nor from any merit, or fitness, or deserving on the part of man. —Rev. G. S. Bowes.

Happiness

Whoso trusteth in the Lord happy is he. Prov. 16:20.

But and if ye suffer for righteousness' sake, happy are ye. I Peter 3:14.

There is no happiness in having, nor in getting, but only in giving.—Henry Drummond.

In seeking happiness from riches, you are only straining to drink out of empty cups.—J. Wesley.

All who are chosen to happiness as the end are chosen to holiness as the means.—Matthew Henry.

Though all men desire, yet few attain happiness because they seek it where it is not to be found.—John Wesley.

Our souls can never be truly happy till our wills be entirely subjected to, and become one with, the will of God.—Adam Clarke.

We expect happiness as a reward of virtue, and misery as the wages of vice and we cannot reverse them.—Sel.

Happiness consists not in possessing much, but in being content with what we possess. He who wants little always has enough.—Zimmerman.

Happiness, the choice of all, can be directly gained by none. It is the gift of God to him, who in the spirit of Christ, toils for the good of others.—Fannie B. Bates.

The art in which the secret of human happiness consists is to set the habits in such a manner that every change may be a change for the better.—Dr. Paley.

What you are in yourself is to determine whether you are happy or not. You will not be made happy by external things. It is inside that happiness lives. —Beecher.

A man is not happy because he knows much; but because he receives much of the Divine nature, and is, in all his conduct, conformed to the Divine will.—Adam Clarke.

How many seek for happiness from afar, when it can be had by doing good to their neighbors! To do good and communicate forget not, if you would be happy, if you would enjoy the Savior's smile.—Sel.

Our future happiness will be proportioned to our

capacity for enjoyment. The capacity may be enlarged by our "light afflictions" which "worketh for us a far more exceeding and eternal weight of glory."—Sel.

To the soul happiness belongs: of this, it alone is capable; and as it is a spiritual being, the happiness of which it is capable must be spiritual, and must be produced by the possession, not of earthly, but of spiritual good.—Adam Clarke.

The mind of man is naturally inclined to pleasure, and when it finds no happiness in God or hath lost its happiness in the things of God it roves abroad (like the unclean spirit) after those objects which are most adapted to the constitution and temper of its owner.

The happiness of a genuine Christian lies far beyond the reach of earthly disturbances, and is not affected by the changes and chances to which mortal things are exposed. The martyrs were more happy in the flames than their persecutors could be on their beds of down.—Adam Clarke.

The laws of the mind are such that it is impossible for one to be happy while he makes his own happiness the supreme object. Happiness consists in the gratification of virtuous desires. If each one pursues his own happiness as his supreme end, the

interests of different individuals will clash, and destroy the happiness of all.—Rev. C. G. Finney.

The goodness of God, in a state of discipline, will not admit of a complete and perfect happiness in this world; for that is no state of discipline. Good men themselves, were they as happy in this world as they could wish, would not be very fond of another world nor learn those mortifying and self-denying virtues which are necessary to prepare them for a spiritual life; and bad men would grow more in love with this world and sin on without check or control.—Rev. William Sherlock.

Reflection

A drowning man, plucked from the jaws of death, is happy with three feet of bare rock beneath him; happier than others with thousands of broad acres. The wrecked, borne shoreward in the lifeboat that is making for the land through roaring seas and winter storms, are happier than Egypt's Queen when the sun gleamed on her golden galley. And there is no humble Christian, no lover of Jesus, but is happier with the hope of heaven, with Christ in him "the hope of glory," than the men of the world when their corn and their wine do most abound; and all things go well with them.—Guthrie.

Heaven

But rather rejoice, because your names are written in heaven. Luke 10:20.

Nevertheless we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness. II Peter 3:13.

Heaven will be the best that Omnipotent love can do for us.—Rev. C. F. Wimberly.

Heaven is a holy place, and none but holy beings are capacitated for either its employment or enjoyment.—Rev. Amos Binney.

Heaven may have happiness as utterly unknown to us as the gift of perfect vision would be to a man born blind.—C. C. Colton.

In my course to heaven, almost all things are against me; but God is for me, and how happily still doth the work succeed! Can they take the sheep till they have overcome the shepherd?—Baxter.

Heaven is that region where the spirits of just men made perfect live, thrive, and eternally expand their powers in the service and to the glory of Him

from whom they have derived their being.—Adam Clarke.

When we arrive in heaven and realize the sublime efforts of Divine grace in the full enjoyment of celestial bliss, we shall be astonished at our feeble praises and our defective love while sojourning upon earth.—Sel.

Splendid and beautiful are the descriptions which the sacred writers give us of heaven. They have selected the loftiest language and the choicest figures by which to represent its grandeur, its purity, its bliss, and immortality.—Sel.

The full glories of heaven will not be realized until after the Last Great Judgment Day. God cannot reward men and women for all they have done, until their life's influence has reached its limit upon men and women.—Rev. C. F. Wimberly.

I want to know one thing, the way to heaven: how to land safe on that happy shore. God himself has condescended to teach the way; for this very end he came from heaven. He hath written it down in a book! Oh, at any price, give me that book!—John Wesley.

The capital we have laid up in heaven's high treasury, during our lives below, with interest compounded upon interest, exceeding the principal a

thousand fold, will constitute a fund of wealth which will be one source of happiness. We have an "inheritance" there.—Rev. W. E. Munsey.

There are "mansions" there, distinct dwellings, an apartment for each, accommodations for particular saints; though all shall be swallowed up in God, yet our individuality shall not be lost there. Every Israelite had his lot in Canaan, and every elder a seat.—Matthew Henry.

In heaven new joys must open every moment. New recognitions of the Lord, new discoveries of God's inexhausted truth. New strains of rapture will fill the ear. New banquets of God's beauty and glory fill the soul. And yet newer, fresher, sublimer, more magnificent revelations ever bursting upon the glorified spirit.—Sel.

Heaven is the Christian's goal, He feels more and more sensibly, as he advances toward it, that nowhere else is happiness in fullness to be found. And when he reaches it and enters upon his inheritance, then, and not till then, can he understand the full import of the words, "In my presence is fullness of joy.—Rev. A. S. Gardner.

Can men of the world so delight in looking upon their bags of gold, and fields of corn, and shall not the heirs of heaven take more delight in contemplating their glory in reversion? Could we send

forth Faith as a spy, and every day view the glory of the Jerusalem above, how would it rejoice us. —Watson.

Heaven will not be like a strange place, but like a home from which we have been detained; for we shall see not strangers, but old familiar faces; and faces never by us seen before, will be known instantly by us, by that law of spiritual, sublime recognition by which spirits know each other everywhere even as they know and are known instantly of God; and heaven will be in its sights, and sounds, and greetings. a great home gathering to us who enter it.—Unknown.

Heaven is called a house; which implies the residence of a family, sweetly united by the ties of interests, and pure benevolence. Jesus called it his "Father's house" because his father dwells there with his family. This house was built by God and is inconceivably glorious; and the family in this house is lovely and happy beyond description. It is a house which will never decay; and a family that will never be separated. Part of the family has already arrived there; and the other part will soon arrive.—Rev. J. E. Edmonson.

Reflections

To laud and magnify the Lord is the end for which we were born, and the heaven for which we were designed; and when we are arrived at such a vig-

orous sense of Divine love as the blessed inhabitants of heaven have attained, we shall need no other pleasure or enjoyment to make us forever happy, but only to sing eternal praises to God and the Lamb; the vigorous relish of whose unquestionable goodness to us will so inflame our love, and animate our gratitude, that to eternal ages, we shall never be able to refrain from breaking out into new songs of praise, and then every new song will create a new pleasure, and every new pleasure create a new song.—Dr. Scott.

How should we rejoice in the prospects, the certainty rather, of spending a blissful eternity with those whom we loved on earth; of seeing them emerge from the ruins of the tomb, and the deeper ruins of the fall, not only uninjured, bnt refined and perfected "with every tear wiped from their eyes," standing before the throne of God and the Lamb in white robes and palms in their hands, crying with a loud voice, Salvation to God that sitteth upon the throne, and to the Lamb forever and ever. What delight will it afford to renew the sweet counsel we have taken together, to recount the toils of combat, and the labor of the way, and to toils of combat, and the labor of the way, and to approach, not the house, but the throne of God in company, in order to join in the symphonies of heavenly voices, and lose ourselves amid the splendor and fruitions of the beatific vision.—Robert Hall.

Scripture Refferences

Heaven:

Descriptions, John 14:2, Heb. 11:10, Rev. 21:1-3.

Characteristics, Rev. 7:17, Rev. 21:4, II Peter 3:13.

God's dwelling place, Ps. 115:3, Isa. 66:1, Matt. 6:9.

Conditions of entering, Matt. 25:34, John 3:5, Heb. 12:14.

Conditions that bar entrance, I Cor. 6:9-10, Gal. 5:19-21, Rev. 21:27.

Hell

Fear him, which after he hath killed hath power to cast into hell. Luke 12:5.

The rich man also died, and was buried: And in hell he lifted up his eyes, being in torments. Luke 16:22-23.

In hell, God is forever silent to them and deaf to their cry.—Matthew Henry.

The punishment of the damned is endless punishment and torment in eternal fire.—Justin Martyr.

To the lost soul in hell, all eternity will be needed for lamentations over rejected mercy.

The atonement did not bridge the chasm between Lazarus and Dives, for the signboard is up,—no crossing here.—Rev. D. F. Brooks.

Punishment may be conceived as either disciplinary or retributive in its purpose. In hell the punishment will be retributive.

The doctrine of hell is fundamental in the Bible, and why should we presume to deal gently with it.—Rev. C. F. Wimberly.

The great solicitude of Christ and his apostles for the salvation of men implies that the wicked are exposed to eternal punishment.—Amos Binney.

The torments which a soul endures in the hell of fire will form, through all eternity, a continual, present source of indescribable woe.—Adam Clarke.

Man's future doom is what he will have chosen; is what he will have deserved; is what he will have fitted himself for. Acts 1:25.—Dean Ramsay

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The strongest possible terms are used to express the endless duration of the punishment of the wicked. Matt. 25:41-46, Luke 16:26, Rev. 20:10.—Rev. Amos Binney.

There is no injustice in hell, more than there is in heaven. He who does not deserve it shall never fall into the bitter pains of eternal death.—Adam Clarke.

The fires of hell will not consume, but burn on and on forever. It seems to have all the elements of physical fire, except combustion; nothing is destroyed.—Rev. C. F. Wimberly.

The four Scriptural words that have been translated "hell,"—Sheol, Hades, Tartaros, and Gehenna, signify: 1. The grave; 2. The place of separate

spirits; 3. The place of the devil and the damned.—Sel.

Hell is a place of infinite horrors because it is where all moral evil will be sent. Because the guilt of sin is infinite. Because of its adaptation to the wicked. The suffering will be unmitigated.—Rev. W. E. Munsey.

Hell will be a place of supreme suffering. Suffering of mind, soul and the immortal body. All that will produce suffering to our physical bodies, our mind, and torture the soul, will be in operation in hell.—Rev. C. F. Wimberly.

It may also be considered that the punishment of the wicked is not merely in proportion to sin but in proportion to the parallel eternity of glory offered. It is the punishment of beings to whom eternal life has been tendered and by whom it has been rejected.—Ibid.

The memories of damned souls will be their tormentors, and conscience will then be awakened and stirred up to do its office, which here they would not suffer it to do. Nothing will bring more oil to the flames of hell than, "Son, remember."—Matthew Henry.

The lost soul will raise himself out of the fire only to fall back into it. He will always feel the

desire of rising, because he was created for God, as a bird shut up in a room flies to the ceiling and falls down again; the justice of God is the ceiling which keeps down the lost.—Vianney.

There is a bottomless pit. A deathless soul is cast therein; it sinks, and sinks, and sinks, going down that awful pit which knows no bottom, weeping and wailing as it descends and you hear its groans as they echo and re-echo from the sides of that dread cavern of woe.—Rev. C. G. Finney.

Hell was made for the "devil and his angels." They rebelled in heaven before the world was in its present state. For these heaven-born criminals, God had to prepare a place, and that place was hell and is the hell to come. It is now for the men and women of earth who follow Satan, as it was for angels who followed him in the long ago.—Rev. C. F. Wimberly.

Awful Reflections

In the dismal regions of the damned, the rich man had a sight of heaven; but it was far off, and out of his reach. He "seeth Abraham afar off, and Lazarus in his bosom," but that sight gave him no relief in his extreme torment. A sight of heaven will increase the anguish of the damned, because they will know assuredly that all the glory which they see is lost to them forever.—Rev. J. Edmondson.

Impenitent sinners in hell shall have end without end, death without death, night without day, mourning without mirth, sorrow without solace and bondage without liberty. The damned shall live as long in hell as God Himself shall live in heaven. Their imprisonment in that land of darkness, in that bottomless pit, is not an imprisonment during the King's pleasure but an imprisonment, during the everlasting displeasure of the King of kings. —Brooks.

"Depart from Me, ye cursed, into everlasting fire, prepared for the devil and his angels." Who says this? These words mean all that the cross means; for it was because the Savior knew the awful eternity that is before the wicked that He died to redeem us from hell. Ah, these are Christ's own words, and therefore do they take away hope. And why did He utter them ? That you and I might fear; that you and I might flee!—might fear the just punishment of our sins; might flee from the wrath to come.—Rev. J. Thompson.

Holiness

Be ye holy; for I am holy. I Peter 1:16.

According as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love. Eph. 1:4.

Holiness is a conformity to the whole Divine nature.—John Wesley.

The "death" in seeking holiness centers in ambition or affection.—Rev. Joseph Smith.

Inward holiness is always manifested by outward righteousness.—Rev. E. Hilton Post.

Sanctification is the entire aim and purpose of man's creation and renewal.—Dean Alford.

The objective point in holiness is not cleansing but "all the fullness of God."—Rev. D. B. Hampe.

Entire sanctification does not deliver from infirmities of the body, of the mind, nor of the spirit.—Sel.

To retain perfect purity requires a continual act-

ing of faith upon the leading promises of the gospel. —Rev. James Caughey.

True holiness reflects the image of God in this respect as well as in others, that it is calm, thoughtful, deliberate, immutable.—Upham.

Entire sanctification, or Christian perfection, is neither more nor less than pure love; love expelling sin, and governing both the heart and life of a child of God.—John Wesley.

The soundly converted takes not holiness as the stomach doth the loathed potion, which it will down with rather than die, but as the hungry doth his beloved food.—Joseph Alleine.

Entire sanctification is obtained not by growth in grace, but by an act of faith whereby the believer is instantly cleansed from all sin and filled with the Holy Ghost.—Sel.

As God is absolutely holy; and as he has called us his children,and made us his heirs, we must be positively holy, as the necessary qualification to reflect his image, honor him, and dwell with him, in Paradise.—Rev. J. A. Wood.

As Christ came to the cross, so the seeker of holiness will come to his cross where he chooses to die to the self life or carnal nature. In dying this

death, he lives the "more abundant life" by the baptism of the Holy Ghost and fire.—Sel.

Rev. C. G. Finney said "No man can be a Christian who does not sincerely desire holiness and constantly aim at it. No man can be a friend of God who can acquiesce in a state of sin, and who is satisfied when he is not holy, as God is holy."

Entire holiness is the extermination of all sin from the soul. It is a pure unsullied heart; it is "death to sin" a "freedom from sin," a cleansing from all filthiness of the flesh and spirit." The fountain of thought, affection, desire and impulse is pure.—Rev. Lowrey.

Be sure that your profession of holiness is vindicated in your life by all "the fruit of the spirit." As it can not be taken simply upon its own strength, it will go for nothing without the fruit of the spirit, love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance.—Rev. J. A. Wood.

Holiness is that participation of the Divine nature which excludes all original depravity or inbred sin from the heart, and fills it with perfect love to God and man—perfect love, the unction of the Holy one and the baptism of the Holy Ghost. Entire sanctification is that act of the Holy Ghost whereby the justified soul is made holy.—Rev. Amos Binney.

To be filled with the fullness of God is to have the heart emptied of and cleansed from all sin and defilement. A fullness of humility precludes all pride; of meekness, precludes anger; of gentleness, all ferocity; of goodness, all evil; of justice, all injustice; of holiness, all sin; of mercy, all unkindness and revenge; of truth, all falsity and dissimulation. —Adam Clarke.

In order to get a clean heart, a man must know and feel its depravity, acknowledge and deplore it before God, in order to be fully sanctified. Few are pardoned, because they do not feel and confess their sins; and few are sanctified and cleansed from all sin, because they do not feel and confess their own sore and the plague of their hearts.—Adam Clarke.

Exactly as we are justified by faith, so are we sanctified by faith. Faith is the condition of sanctification, exactly as it is of justification. It is the condition; none are sanctified but he that believes; every one that believes is sanctified, whatever else he has or has not. In other words, no man is sanctified till he believes; every man when he believes is sanctified.—John Wesley.

All those that shall be saved hereafter must be sanctified as well as justified here, all that receive the heavenly inheritance must be thus entitled to it and make meet for it: and none can be saints in heaven that are not first saints on earth; so we need

no more to insure our happiness in a future world, than to possess these blessings in this world.—Rev. Joseph Benson.

Although, therefore, it usually pleases God to interpose some time between justification and sanctification, yet we must not fancy this to be an invariable rule. All who think this, must think we are sanctified by works, or which comes to the same, by suffering; for otherwise, what is time necessary for? It must be either to do, or to suffer. Whereas, if nothing be required but simple faith, a moment is as good as an age.—John Wesley.

Bible Readings

1, Remains of Inbred Sin in Believers, Matt. 4:11, I Cor. 3:1-3, II Cor. 7:1, Gal. 5:17.

2. God Convicts for Entire Sanctification or the Eradication of Inbred Sin, Gen. 32:26-27, II Kings 2:9, Ps. 51:1-10, Isa. 6:5, Acts 1:4-5.

3. Why We Should be Sanctified:

(1) God wills it. Rom. 12:1-2, Eph. 1:4, I Thess. 4:3-7, Heb. 10:9-10.

(2) God promises it. Deut. 30:6, Jer. 33:8, Ezek. 36:25-29, Hosea 2:19, Joel 2:28-29, Matt. 3:11, Matt. 5:6, Luke 24:49, John 14:16, John 15:26, Acts 1:4-5, Acts 2:33-39.

(3) God commands it. Gen. 17:1, Lev. 11:44-45, Deut. 10:12, Matt. 5:48, Matt. 22:37, I Tim. 1:5, Heb. 6:1, I Peter 1:15-16.

(4) It is provided for in the Atonement. Ps

130:7-8, Matt. 1:21, Rom. 8:3-4, Eph. 5:25-27, Titus 2:14, Heb. 9:13-14, Heb. 13:20-21, I John 1:7, I John 3:8.

(5) It is a necessary preparation for heaven. Matt. 5:8, Col. 1:21-22, I Thess. 3:13, Heb. 12:14, Rev. 3:4-5, Rev. 21:27,

4. The justified are Candidates for Sanctification. John 14:15-17, Rom. 8:28, Rom. 12:1, I Thess. 4:1-3, II Tim, 1:9.

5. How We are Sanctified:

(1) By Christ's Blood. Heb. 10:14-19, I Peter 1:2, I John 1:7.

(2) By God's Word. John 17:17, Acts 20:32.

(3) By the Holy Ghost. Rom. 15:16, I Peter 1:2, 22.

(4) By our Will. I John 3:3, Rom. 12:1, Rom. 6:19.

(5) By faith. Acts 11:17, Acts 15:9, Acts 26:17-18, Gal. 3:14.

6. When We Are Sanctified:

(1) In this present life. Luke 1:74-75, I Thess. 5:23, I John 4:17,

(2) Instantaneously. Ps. 51:10, Isai. 6:6-7, Matt. 3:11, Acts 2:1-5, Acts 19:2, I John 1:7.

7. The Witness of the Holy Spirit to Holiness. John 14:26, John 16:13, Acts 15:8, Eph. 1:13, I John 3:24.—Sel.

Humility

God resisteth the proud, and giveth grace to the humble, II Peter 5:5.

For thus saith the high and lofty One that inhabiteth eternity whose name is Holy: I dwell in the high and holy place, with him also that is of a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite ones. Isaiah 57:15.

Be humble, the bough that bears most fruit hangs lowest.

The moment humility is spoken of by him that has it, that moment it is gone.

Humility is the great preserver of peace and order in all Christian churches and societies.—Matthew Henry.

To dispraise and lower ones self for the set purpose to be placed higher is not bona fide abasement. —Dean Alford.

Humility is a sense of our absolute nothingness in the view of infinite greatness and excellence.—Rev. R. Hall.

True humility consists not so much in thinking meanly of ourselves as in not thinking of ourselves at all.—Rev. G. S. Bowers.

Humility is not a comparison between ourselves and others, but between what we are and what we ought to be.—Washington Allston.

A humble man fears when he hears himself commended lest God make another judgment concerning his action than men do.—Jeremy Taylor.

If we humble not ourselves under God's grace, he will humble us under his judgments. Those who patiently submit to him he exalts in due time; if he has the power to depress, he is also mighty to exalt.—Adam Clarke.

"Whosoever shall exalt himself shall be humbled, and he that shall humble himself shall be exalted." It is observable that no other one sentence of our Lord's is so often repeated as this: it occurs, with scarcely any variation, at least ten times in the evangelists.—John Wesley.

Nothing makes so solemn an impression upon sinners, and bears down with such a tremendous weight on their consciences, as to see a Christian, Christ-like, bearing affronts and injuries with the meekness of a lamb. It cuts like a two-edged sword. —Chas. Finney.

Humility, though it should expose us to contempt in the world, yet while it recommends us to the favor of God, qualifies us for his gracious visits, pre-

pares us for his glory, secures us from many temptations, and preserves the quiet and repose of our own souls.—Matthew Henry.

Reflections

Alas, how few desire the grace of humility, how few seek it! Jesus taught his disciples that the greatest in the kingdom of heaven would be they who had humbled themselves as a little child. Only once he spoke of his heart and that was to say, "Learn of me; for I am meek and lowly in heart." On the cross he suffered in silent humility speaking only a few short sentences. After he was glorified he said, "I am the root and the offspring of David."

Continue to seek after more and more humility, and the grace of meekness will be proportionately manifest. Meekness is the greatest grace. It is the chief yet the rarest ornament of Christian character. It can neither be assumed nor cultivated. The semblance of it may be obtained by obedience to the rules of etiquette, but the counterfeit is easily detected. To strive after meekness by assuming a demure and sanctimonious manner or by using derogatory expressions against ourselves for the purpose of appearing unconscious of the gifts which God has bestowed upon us, is worse than useless. If not done ignorantly it is sheer hypocrisy; and is one of the surest indications of spiritual pride.—Rev. R. W. Hawkins.

Joy

The joy of the Lord is your strength. Neh. 8:10.

These things have I spoken unto you, that my joy might remain in you, and that your joy might be full. John 15:11.

I was formed for celestial joys—Elizabeth Rowe.

Holy joy will be oil to the wheels of our obedience.—Matthew Henry.

The joy of faith is the best remedy against the griefs of sense.—Matthew Henry.

Peace is the flowing of the brook, but joy is the dashing of the cataract when the brook overflows, bursts its banks, and rushes down the rocks.—C. H. Spurgeon.

Joy is not an aim and object in itself. Joy always follows in the train of something else—the train of the will of God. It is the by-product of obedience.—J. H. McConkey.

The joy of the Lord will arm us against the asaults of our spiritual enemies, and put our mouths

out of taste for those pleasures with which the tempter baits his hooks.—Matthew Henry.

The spirit of God, is not only joy himself essentially, but the cause and communicator of it to the redeemed. "And the disciples were filled with joy, and with the Holy Ghost."—Ambrose Serle.

In the epistle to the Philippians, the word "rejoice" appears twelve times. Paul wrote this letter from his prison cell in Rome. It is the most joyous epistle that he wrote.—Rev. A. L. Whitcemb.

When joy is the result of particular exertions, it tends to excite and encourage, to animate the languid, to kindle fresh hope in the desponding, and to redouble the ardor of the most active.—James McCrie.

Worldly joys are soon gone. But the joys which believers have are abiding; they are a blossom of eternity, a pledge and earnest of those rivers of pleasure which run at God's right hand for evermore. —Watson.

Do not seek the gift of joy but the Giver. There is a subtle selfishness in crying for joy. If you receive the Giver you will insure all his gifts. But beware lest you fix your eyes on the gift aside from the Giver. "God is a jealous God."—Rev. Daniel Steele.

The joy, and the sense of salvation which the pure in heart have here, is not a joy severed from the joy of heaven, but a joy that begins with us here, and continues, and accompanies us thither, and there flows on, and dilates itself to an infinite expansion.—Donne.

Christian joy exists in every degree, There is the joy of penitence. There follows the joy of conscious pardon and adoption. But when we enter upon the fullness of the Spirit, in the words of Mr. Wesley, "it will feast our souls with such peace and joy in God as will blot out the remembrance of everything that we called peace and joy before.—Daniel Steele.

Carnal joy is a flash and away; leaves the mind in more extreme and deeper darkness; blasts the heart and affections with all spiritual deadness and desolations. Godly joy is like the light of the sun, which though it may for a time be overcast with clouds of temptations, mists of troubles, persecutions, and darkness of meancholy, yet it ordinarily breaks out again with more sweetness and splendor when the storm is over.—Bolton.

Joy is the highest emotion. We cannot be joyful at will; and assumed joy is mockery: but we ma so rejoice in the Lord, that our joy shall continually increase. There is a marked distinction between joy and rejoicing. One is emotion, the other an act.

Joy is an emotion of delight. Rejoicing is an act of expressing joy, or of offering praise. Joy may be realized without being expressed; and the act of rejoicing may be performed without realizing joy. We may not always be joyful, but we may always rejoice.—Rev. R. W. Hawkins.

Joy, like the tide, ebbs and flows. There are times when the soul, without effort apprehends the love of God, and joy unspeakable fills, floods, and overwhelms it. Suddenly this bright manifestation is withdrawn, while no testimony of the Spirit is left behind against any act of ours as the cause. While there is no cloud nor doubt there is no direct assurance. All is a waveless, breathless calm. Then is the time to walk by the lamp of faith, since the sunlight of the direct and joyful witness of God's love is withdrawn. Beware lest you admit the thought that the fullness of God has left you with the cessation of the exultant joy of the Holy Spirit. —Rev. Daniel Steele.

But not all joy is Christian. Joys may be classified as (1) unnatural, (2) natural, (3) supernatural. The first is the exhilaration resulting from the application of stimulants to the nervous system. This is the secret of the fatal fascination of the cup. (2) There is a mere animal joy which flows from the healthful condition of the body. Higher than this is the gladness of worldly success, the intellectual triumph of the student, the approval of a good con-

science, the gladness of beneficence. All these kinds of joys are natural. They are transient, and limited to this world. (3) The joy of the Holy Ghost. It is supernatural—an outgushing fountain from a rock stricken by the rod of a greater than Moses. It is a joy not springing up in the course of nature, but handed down from heaven, and implanted in the believing soul. It is really a miraculous spring opened by the Holy Spirit in the Sahara of the human breast. —Rev. Daniel Steele.

Kindness

And be ye kind one to another. Eph. 4:32.

For his merciful kindness is great toward us: and the truth of the Lord endureth forever. Praise ye the Lord. Ps. 117:2.

No eloquence is so efficient as the mildness of a kind heart.— E. L. Magoon.

Kindness is the disposition which leads us to promote the happiness of others.—Sel.

Kindness—a language which the dumb can speak and the deaf can understand.—Sel.

Kindness is a mode of affection most fitted for social beings; it is what everyone can show, and every one is pleased to receive.—Sel.

Kind words cost little effort, and yet they are an elixir of joy for those who are sick at heart simply for the want of them.—Rev. L. M. Zimmerman.

If you live to be as old as Methuselah, you will never regret being kind to everybody, but if you have ever said an unkind word to anybody, you will

be sorry for it, even if you should live to be as old as he.—J. T. Logan.

Write your name in kindness, love and mercy on the hearts of thousands you come in contact with year by year; you will never be forgotten. No; your name, your deeds will be as legible on the hearts you leave behind as the stars on the brow of the evening.—Dr. Chalmers.

Kind words cost no more than unkind ones. Kind words produce kind actions, not ouly on the part of those to whom they are addressed, but on the part of those by whom they are employed: and this not incidentally only but habitually, in virtue of the principle of association.—Jeremy Bentham.

Loving kindness is the result of the combination of love and kindness, and their action and reaction upon each other. A new virtue consisting of the best elements of both is thus produced; love giving to kindness warmth, color, and intensity; kindness lending to love a vehicle and a form.—Sel.

The Samaritan leaves us a good example of loving kindness.? When he saw the man who had been so abused by the robbers, he had compassion on him. (Compassion signifies, a suffering with its object.) He afforded him instant and ample relief, without the selfish view of a reward, or the proud desire of human applause.—Sel.

Why not be kind to animals also? They were created to serve us and since they can comprehend no higher being than man, we are obligated to be kind to them. Many of them have the faculty to appreciate kindness. Rev. A. T. Jennings tells of seeing a dog that was drowning. Somebody had tied a stone to its neck. He said the dog looked at him so pitifully that he rescued it. Everywhere he went it followed him.Abraham Lincoln once saw a bug lying on its back. He stopped and with his boot, turned it over on its feet, remarking to his friend, that he wanted that bug to have an equal chance with other bugs of its class.

Reflections

We are told that the act of giving a sop as did Jesus to Judas at his betrayal, was the customary expression of a "special" act of loving kindness. Christian readers, let us manifest some special act of loving kindness to the ones who most grievously wrong us. This will bring blessing on our soul and may win the wrong doer back to God. In this act the loving kindness of God went its limit to save Judas from eternal death.

Life

For what is your life? James 4:14.

He that hath the Son hath life; and he that hath not the Son of God hath not life. I John 5:12.

Life, like love, survives and thrives only by giving.—Rev. L. M. Zimmerman.

In time and life, the great business relative to eternity is to be transacted.—Adam Clarke.

Physical life is union of soul and body. Spiritual life is union of soul and God.—Griffith Thomas.

It is not learning, but life that is wanted for the Messiah's Kingdom; and life must begin by birth. —Dean Alford.

There is no organic life without growth in nature; and there is no spiritual life without growth in grace.—Goulburn.

"It is an awful thing to be born" said one, "because we have got into existence and can never get out of it.."

How short, how precarious is life! And yet what awful and weighty things depend upon it.—Francis Ashbury.

Every stroke of my heart that I listen to at night sounds to me as the ax of a woodman hacking down the tree of life.—Sel.

The only great thing in a life is what of God's will there is in it. The maximum achievement, is to have done the will of God.—Henry Drummond.

What is the design of life? Apart from immortality, what a failure is man; nay, he is an enigma baffling all our conceptions of the Deity.

The law of life is that the fruit shall be as the seed, and the end as the beginning: unless, indeed the higher law of Divine Mercy interposes on a timely repentance.—Macmillan.

As God alone gives life, so he alone has the right to take it away; and he who, without the authority of God, takes away life, is properly a murderer.—Adam Clarke.

It often means a great sacrifice to lose life, but, what of it! Is it not better to lose life and find it than to selfishly find life and lose it?—Rev. L. M. Zimmerman.

Great men never wait for opportunities, they make them. Bunyan wrote, "Pilgrim's Progress" on the untwisted paper used to cork the bottles of milk brought for his meals.

Did God send men like the swallows into the world, only to gather a few sticks and dirt, and build their nests, and breed up their young, and then away? The very heathens could see farther than this.—Joseph Alleine.

God has sent for our use in our course across the sea of life, a Life Boat, also a Captain to pilot us safely to the stormless port. He knows the sea we cross.—Rev. L. M. Zimmerman.

The miseries and afflictions of this life wean good men from this world, and lay great restraints upon bad men; which justifies both the wisdom and goodness of God in those many miseries which mankind suffer.—Rev. William Sherlock.

Every step you take, you tread on chords that will vibrate through all eternity. Every time you move you touch keys whose sound will re-echo over all the hills and dales in heaven and through all the dark caravans and vaults of hell.—C. G. Finney.

Life is so full of opportunities for doing good that every one should so redeem the time and buy up the opportunities that each one may, by word and deed,

add his contribution toward making this a more blessed world in which to live and life itself a more precious gift.—Rev. L. M. Zimmerman.

Milton says, "Circumstances have rarely favored famous men. They have fought their way to triumph through all sorts of opposing obstacles. The greatest thing a man can do in this world is to make the most possible out of the stuff that has been given him. This is success and there is no other."

A life may be very brief in this world, and yet complete. The man of sixty summers in the world of sin cannot say at death that his work is done, while the little babe that has brought joy into the home and then, after a year or ten years, returns to God can say: "I have finished the work Thou gavest me to do."—Rev. L. M. Zimmerman.

Courage! then my friend; do the little that you can within your sphere, and God will make it great. Work at that which is within the area of your chain, and Christ will carry it out far beyond the limits of your personal and immediate circle. You may be fettered but He whom you serve is not bound: and so that which you put into his hand may be sent by him the world over.—Rev. W. M. Taylor.

Conclusion

Man was created in the image of God. He is a reflex of a Divine being. In some respects that

image has been disfigured. In other respects it has not been marred, and cannot be. As God is a spirit, so man has a spirit. Must that spirit, like God's, not be immortal? Like God, too, man is a free person. Can the creature lose his free agency any sooner than the Creator lose his?—Sel.

Most men complain of the shortness of life; but few improve it as it flies. Short as it is, it is long enough for every necessary purpose. Good men should rejoice that it is no longer. Heaven is their home, and they will soon be there. If wicked men were to live longer, they might do more mischief, increase their guilt, and add to the punishments which await them in a future state. Time is of infinite value While others indulge anxious desires to live long, let it be our principal care to live well; and then we shall be happy beyond the grave. God grant it to us all for Christ's sake.—Rev. J. Edmondson.

Love

And now abideth faith, hope love, these three; but the greatest of these is love. I Cor. 13:13.

Jesus answered and said unto him, If a man love me he will keep my words; and my Father will love him, and we will come unto him, and make our abode with him. John 14:23.

Gifts never satisfy, but love does.—Sel.

There can be no love without self-sacrifice.—Rev. Jules C. Hare.

The Divinity of Christ's love is the ground of the saint's confidence.—Sel.

Love to God implies knowledge, because it is impossible to love what is unknown.—Ambrose Serle.

Love is the queen of graces; it outshines all others, as the sun the lesser planets.—T. Watson.

We forget that Christian love and union below are the same in kind, though not in degree, with those above.

The love of Christ is the most interesting subject

that can be presented to the contemplation of the human mind.—Sel.

God loves all men with the love of benevolence, but he does not feel the love of complacency toward any but those who live holy.—Rev. Chas G. Finney.

Our Savion declares love to God to be the first and great duty of man, and that it involves all other duties.—Luther Lee.

Love is not a product of the reason. It is the free play of the spiritual sensibilities in the possession of its object.—Daniel Steele.

The very climax of love is what it will suffer, its highest proof is what it will suffer and its highest expression is suffering.—Jas. A. McConkey.

Love was the cord that bound the God-man to the holy cross; the nails and the cross could not have held him had not love bound him fast.—St. Catharine..

No man loves God by nature any more than he does a stone or the earth he treads upon. What we love we delight in; but no man has naturally any delight in God.—John Wesley.

Christian love and fellowship do not necessarily

go together. Love depends upon our own religious condition. Fellowship takes into account the condition of another.—B. T. Roberts.

Love, as it exists in human nature, is the inclination or affection of the mind to some object, which it conceives to be valuable in itself or proper for its own welfare.—Ambrose Serle.

Love springs from no created source, but from the heart of God. There in the depths of that bosom, which is love, its hidden fount was filled and thence from that fount, it has descended to the earth.—Traill.

"Love your enemies." This is the most sublime precept ever delivered to man: a false religion durst not give a precept of this nature, because, without supernatural influence it must be forever impracticable.—Adam Clarke.

He loves God with all his soul, with all his life, who is ready to give up his life for His sake; who is ready to endure all sorts of torments, and to be deprived of all kinds of comforts, rather than dishonor God.—Adam Clarke.

"Love suffereth long and is kind," it suffers all the weakness, ignorance, errors and infirmities of the children of God: all the malice and wicked-

ness of the children of the world; and all this not only for a time, but to the end.—John Wesley.

Love is properly the image of God in the soul: for God is love. By faith we receive from our Maker; by hope we expect a future and eternal good: but by love we are like God; and by it alone are qaulified to enjoy heaven, and be one with Him forever.—Adam Clarke.

Why are the angles so swift and winged in God's service, but because they love Him Jacob thought seven years but little for the love he did bear to Rachel. Love is never weary: he who loves money is not weary of toiling for it; and he who loves God is not weary of serving Him.—Watson.

Love is the essence of God's moral character, the essence of God's moral law. Could it be otherwise than that love should be the essence of man's spiritual life, who, is himself, but a minature copy of the Creator, and sustaining the relations he does is necessarily under moral law?—Rev. W. E. Munsey.

Love is the incentive to all obedience, as being the fulfilling of the law. Such person is not obliged to derive the principle of his obedience from anything outward: the moral law is before his eyes: but the love of God shed abroad in his heart, is the principle by which he obeys it.—Adam Clarke.

Love is the beauty of Him who is fairer than all the children of men. It is the beauty which he most desires in those who would be like him in blessedness and glory. When the heart is made a garden for the culture of all meekness and gentleness and love, the lost beauty of Paradise is restored and the everlasting beauty of heaven is begun on earth.—Rev. Daniel March.

The love of God reaches from the eternal purpose of the mission of Christ, to the eternity of blessedness which is to be enjoyed by the pure in heart in his ineffable glories. Its depth reaches to the lowest fallen of the sons of Adam, and to the deepest depravity of the human heart; and its height to the infinite dignities of the throne of Christ.—Adam Clarke.

Application

We may die without the knowledge of many truths, and yet be carried in to Abraham's bosom. But if we die without love, what will knowledge avail? Just as much as it avails the devil and his angels! The God of love forbid that we should ever make the trial! May he prepare us for the knowledge of all truth by filling our hearts with all his love, and with all joy and peace in believing.—John Wesley.

Love suffereth long and is kind. Love envieth not.

Love vaunteth not itself. Love is not puffed up. Love doth not behave itself unseemly. Love seeketh not her own. Love is not provoked. Love thinketh no evil. Love rejoiceth not in iniquity, but rejoiceth in the truth. Love beareth all things. Love believeth all things. Love hopeth all things. Love endureth all things. Love never faileth. I Cor. 13:4-8.

Meditations

Meditate upon these things. I Timothy 4:15.

Let the words of my mouth and the meditation of my heart be acceptable in thy sight, O Lord, my rock and my redeemer. Psalm 19:14.

The blessed man, Psalm 1:2, "and in his law doth he meditate day and night."

Enoch had this testimony that he "pleased God." O the blessedness of such a testimony!

The idea of meditation is, "to get into the middle of things." Meditation is to the mind what digestion is to the body.—G. B. F. Hallock.

If I live only for this present life, the bird, the beast, and the worm will rebuke me for putting myself on a level with them when God made me to be an heir of immortality.—Daniel March.

When you are reading on religious subjects you do well to stop now and then, and betake yourself to meditation and prayer in silence especially when any portion read touches and affects you.—Madame Guyon.

They who do not carefully and closely follow the Spirit, easily slide into desiring "vain glory" the natural effects of which are, provoking to envy them that are beneath us, and envying them that are above us.—John Wesley.

I make no account of any profit or pleasure that does not bring me closer to God. And I shrink from no hardship or misunderstanding if thereby I will be more completely weaned from the things of time and sense and united to God.—John Wesley.

Friend, how will it be when you come to the end where the world will have shriveled to its true littleness, and eternity looms up to its true bigness: when the things which are seen are really found to be temporal and the things which are unseen eternal?—Jas. H. McConey.

Some of our greatest blessings come in the hour of meditation. "And Isaac went out to meditate in the field at the eventide: and he lifted up his eyes, and saw, and, behold the camels were coming. And Rebekah lifted up her eyes and when she saw Isaac, she lighted off the camel."

True meditation is no other than faith, hope, love, joy melted down together, as it were, by the fire of God's holy Spirit and offered up to God in secret. He that is wholly in these, will be little in worldly

company, in other studies, in collecting books, medals, or butterflies.—John Wesley.

In worldly things men are ambitious to get as high as they can. Christians have a far more noble ambition. The difference between the very highest and the lowest state in the world, is nothing to the smallest difference between the degrees of glory. But who has time to think of this?—John Wesley.

The riches of this world, in their largest share, are soon counted; and, when we have counted them, must soon be lost. It will, in a short time, be of very little consequence, whether our station in this life has been conspicuous or mean, or whether our circumstances below have been affluent or penurious.—Ambrose Serle.

Nothing is too hard for God. He delights in difficulties. Did he not purposely allow the Jordan to overflow its banks before he took his people over? Did he not purposely allow Lazarus to be four days in the grave before he was raised? The church that believes this will stop at no obstacle and will fear no foe.—E. W. Hicks.

The Christian need not go to heaven to see God or to regale yourself with God. Nor need you speak loud as if He were far away. Nor need you cry for wings like a dove so as to fly to Him. Settle yourself in solitude, and you will come upon God in

yourself. And then entreat Him as your Father, and relate to Him your troubles.—Santa Teresa.

Years ago General Booth made the following statement: "I am of the opinion that the chief dangers which confront the coming century will be religion without the Holy Spirit;—Christianity without Christ; forgiveness without repentance; salvation without regeneration; politics without God; and heaven without hell."

They who labor for themselves, are sure to be disappointed. Let them gain their object: when gained it becomes worthless. Whatever it may be, their cupidity always darts beyond it. They on the other hand, who labor for others in the spirit of self-sacrifice, are sure to succeed. For self-sacrifice has the unshakable assurance of charity, which never faileth.—Rev Jules C. Hare.

Every morning compose your soul for a tranquil day, and all through it be careful often to recall your resolution and bring yourself back to it so to say. If something discomposes you, do not be upset or troubled; but having discovered the fact, humble yourself gently before God and try to bring your mind into a quiet attitude. Strive to attain a calm, gentle spirit.—Francis de Sales.

We must not indeed conceive so meanly of God, as if he were charmed with the praises of his creat-

ures, as some vain men are with popular applause. A wise man is above this—much more God. A man who knows himself, thinks neither the better nor worse of himself for popular praise or reproach. Praise is nothing else but the good opinion of other men concerning us, and reproach their ill opinion; and if they be mistaken in their opinions, they make us neither better nor worse.—Rev. William Sherlock.

Obedience

If ye be willing and obedient, ye shall eat the good of the land. Isaiah 1:19.

Though he were a Son, yet learned he obedience by the things which he suffered; And being made perfect, he became the author of eternal salvation unto all them that obey him. Heb. 5:8-9.

Love makes obedience easy.

The cure for infidelity is obedience.—Chas. F. Deems.

Obedience is enjoined by the eternal law of nature. —Matthew Henry.

When a soul is dead to God there is neither gratitude nor obedience.—Adam Clarke.

Jesus, our divine pattern, "became obedient unto death even the death of the cross."

People often desire to be Christians, when they are wholly unwilling to be so.—Rev. C. G. Finney.

God has linked these two things together, and no

man can separate them—obedience and peace.—Rev. F. W. Robertson.

There are three elements in obedience. 1, Do what we are bidden. 2. Do when we are bidden. 3. Do it in love.—Rev. J. T. Logan.

Worship is easier than obedience. Men are ever readier to serve the priest than to obey the prophet. —Rev. A. M. Fairbairn.

The blood of Christ is the only purchase of eternal life, but obedience to Christ is the appointed way to it.—Matthew Henry.

The love of Christ is the proper ground of our obedience; and our obedience, the proper effect, and the sure test, of our love for Christ.—Rev. Whately.

Three and only three motives to obedience—interest, fear, love. (1) The obedience of the hireling—interest. (2) Of the slave—fear, (3) Of the child—love.—Bersier.

True obedience to God is the obedience of faith and good works; that is, he is truly obedient to God who trusts Him and does His commandments.—Martin Luther.

In our obedience in small things, we prove our

real character, for in great things we may fear the result and act from this motive.—Sel.

The dying advice of Louis IV, King of France, to his daughter, Isabelle was, "In what is contrary to the glory of God, you owe obedience to none."

If, from regard to God's Sabbath, I deny myself, He will more than make it up to me. In keeping God's statutes there is great reward.—Henry Martyn.

The child that has never learned to obey in the home will most likely be disobedient to the laws of the state. It bespeakes an evil nature and an unruly spirit in any child, to be disobedient to its parent "in the Lord."—Rev. L. M. Zimmerman.

Man is under infinite obligations to obey God. If man's obligation to obey God is infinite, the guilt of disobeying Him is infinite, and if the guilt of disobeying Him is infinite, the penalty, as a matter of right, is infinite.—Rev. W. E. Munsey.

Like Saul, many boast of their obedience to the command of God; but what means then their indulgence of the flesh, their love of the world, their passion and uncharitableness, and their neglect of holy duties which witness against them?—Matthew Henry.

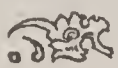
Obedience is superior to knowledge, because knowledge alone is positively criminal. How vast the dishonor done to God, when with a perfect knowledge of duty, with a complete acquaintance with the Divine will, the man is neglectful of his privilege and refuses the obedience which of right he owes to God.—Sel.

In I Samuel 15:22 we are plainly told that humble, sincere, and conscientious obedience to the will of God, is more pleasing and acceptable to Him than burnt-offerings and sacrifices. A careful conformity to moral precepts recommends us to God more than all ceremonial observances. Obedience was the law of innocency, but sacrifice supposes sin came into the world and is but a feeble attempt to take that away which obedience would have prevented.—Matthew Henry.

Incentives

To bring the soul into full subjection and obedience to God, you should remember, (1) The unquestionable plenary title that God hath to the government of you and all the world. (2) That God is perfectly fit for this government. (3) That you are unable and unfit to be governors of yourselves. (4) How great a matter God makes of His kingly prerogatives and of man's obedience. (5) The excellency of full obediences, and the present benefits it brings to yourselves and others. (6) The sad

effects of disobedience even at present both in the soul and in the world. (7) That when God doth not govern you, you are ruled by the flesh, the world and the devil. (8) What obedience is expected by men, and what influence government hath upon the state and affairs of the world, and what the world would be without it. (9) Of the endless rewards and punishments by which God will procure obedience to His laws, or vindicate the honor of His government.—Richard Baxter.



Peace

Peace I leave with you, my peace I give unto you. John 14:27.

Great peace have they which love thy law: and nothing shall offend them. Psalm 119:165.

Christ's peace is his last, his best, his dying legacy.—Adam Clarke.

There is no peace to them that resist God. Peace of soul consists in an absolute resignation to the will of God.—Francis Fenelon.

To his followers Jesus gives peace, procures it, preserves it, and establishes it. He is the author, prince, promoter, and keeper of peace.—Adam Clarke.

The man who has not peace in himself cannot get peace from circumstances. Place him where you will, he carries an unquiet heart along with him. —Ibid.

Peace with God is the union that comes from reconciliation. The peace of God is the union that comes from communion. We cannot have the

peace of God until after we have peace with God. —Sel.

The "peace of God" is a tide of joy which shall never know an ebb, and is rolled into the Lord's redeemed by his infinite love, and is sustained, with unabating fullness by His omnipotent power.—Ambrose Serle.

Peace is put for reconciliation and love; the peace bequeathed is peace with God, peace with one another; peace in our bosoms seems to be especially meant; a tranquility of mind arising from a sense of our justification before God.—Matthew Henry.

The heavenly host at the annunciation of "Bethlehem's babe" said, "Glory to God in the highest, and on earth peace, good will toward men." The "Prince of Peace" brings domestic peace, civil peace, ecclesiastical peace, spiritual peace, and eternal peace.

Christ keeps that heart in peace in which he dwells and rules. This peace passeth all understanding; it is of a very different nature from all that can arise from human occurrences; it is a peace which Christ has purchased, and which God dispenses.—Adam Clarke.

Christ's perfections and attributes are inseparable from and coeval with himself. Consequently,

the peace of which he is the Prince is an infinite and perpetual peace. Thus Christ, in comforting his disciples, says, "Peace, I leave with you, my peace I give unto you; not as the world giveth (for a moment) give I unto you."—Ambrose Serle.

The peace of God fills the soul with constant, even tranquility. Lord, evermore give us this peace! How serenely may we pass through the most turbulent scenes of life, when all is quiet and harmonious within! Thou hast made peace through the blood of thy cross. May we give all diligence to preserve the inestimable gift inviolate till it issue in everlasting peace!—Rev. Joseph Benson.

There is "no peace for the wicked," and without peace of what value are all his gains and pleasures? But peace, which is beyond the reach of the proudest impenitent sinner, is the inheritance of the weakest believer in Christ. It is given to him the moment he believes, as a legacy bequeathed him by the last will and testament of the Lord Jesus Christ. "Peace I leave with you, my peace I give unto you,"—Rev. Daniel Wise.

To live in a state of peace with one's neighbors, friends, and even family, is often very difficult. But the man who loves God, must labor after this, for it is indispensably necessary even for his own sake. A man can not have broils and misunderstandings with others without having his own peace

very materially disturbed; he must to be happy, be at peace with all men, whether they will be at peace with him or not.—Adam Clarke.

Reflections

The essential characteristics of peace are, (1) Real peace; not the delusive calm of a hollow truce, nor the deceitful tranquility of stolid indifference and thoughtless apathy. (2) Great peace, (Psalm 119: 165) the peace which is great in its foundation, its author, its effects: (3) Abundant peace (Jer 33:6), flowing in many channels, and filling the heart "with all joy and peace in believing." (4) Abiding peace, (John 14:27) secure and certain, a peace that lives independently of circumstances. (5) Incomprehensible peace, (Phil. 4:7) not only to the men of this world, but to the saints of God themselves.—Rev. G. S. Bowers.

Prayer

Men ought always to pray and not to faint. Luke 18:1.

In every thing by prayer and supplication with thanksgiving, let your requests be made known unto God. Phil. 4:6.

Prayer is the common language of dependence and want.—T. K. Doty.

There is no higher kind of service than to pray well.

Prayer is essentially a work of faith, not of sight and of feeling.—Clement C. Cary.

Like Elijah's, do your prayers bring fire down to consume the sacrifice or rain to refresh the land? —H. L. Hastings.

Prayer is a solemn addressing of our minds to God, as the Fountain of being and happiness, the Ruler of the world, and the Father of the family of men.—Richard Watson.

Prayer is humbling work, it abases intellect and pride, crucifies vain glory, and signs our spiritual

bankruptcy, and all these are hard for flesh and blood to bear.—Rev. M. E. Bounds.

True prayer is the vehemency of holy zeal, the ardor of divine love, arising from a calm undisturbed soul moved upon by the Spirit of God. Intercession is prayer for others.—John Wesley.

One might as well rush into battle unarmed because he has had no time to secure his weapons, as to go forth to the experiences of the day without taking time to pray.—C. H. Spurgeon.

The heart in which the true love of God and true desire exist, never ceases to pray. Love in the bottom of the soul, prays without ceasing, even when the mind is drawn another way.—Fenelon.

Martin Luther, besides his constant reading of the word of God, did not pass a day without devoting three hours at least to prayer and they were hours selected from those the most favorable to study.—D. Aubigne.

God's delays in answering prayer are not denials. He never delays the answer without a sufficient reason, which may be in the one who prays, or in the nature of the prayer offered, or in the complex system of which we are a part.—Select.

Emma Booth said, "I remember how my mother

would gather us around her and pray for us, and her hot tears would often drop upon my neck, sending a thrill through me, which I can never forget."

Be daily on your knees, in solemn devotion, praying for others in such forms, with such length, importunity, and earnestness, as you use for yourself; and you will find all little, ill-natured passions die away, your heart grow great and generous, delighting in the common happiness of others, as you used only to delight in your own.—William Law.

It is our privilege and honor that we pray. It is our duty; we ought to pray, and sin if we neglect it. It is to be our constant work; we ought always to pray, it is that which the duty of every day requires. We must pray and never grow weary of praying nor think of leaving it off till it comes to be swallowed up in everlasting praise.—Matthew Henry.

Comment on Luke 18:1-8. The worst we think of the judge, the more encouragement does the parable contain—the stronger the argument becomes for unwearied persistency in prayer. If a bad man will yield to the mere force of importunity which he hates, how much more certainly will a righteous God be prevailed on by the faithful prayer which he loves.—Trence.

The first ray of light that broke in upon the mid-

night which rested on the churches in Oneida County, in the fall of 1825, was from the prayers of a woman in feeble health, who, I believe, had never been in a powerful revival. Her soul was exercised about sinners. She was in agony for the land. She did not know what ailed her, but she kept praying more and more, till it seemed as if her agony would destroy her body. At length she became full of joy and exclaimed, "God has come! God has come! There is no mistake about it, the work is to begin, and is going all over the region." Her family were almost all converted and the work spread all over that part of the country. She knew she had prevailed with God in prayer. She had travailed in the birth for souls, and she knew it.—Chas. G. Finney.

Useless Prayers

1st, "If I regard iniquity in my heart the Lord will not hear me." Ps. 66:18. This applies to heart sins such as the harboring of old grudges, prejudices, party feelings, family troubles, etc. If it is not this it may be pride and rebellion of heart which keeps you from making a needed apology, confession, or restitution to some injured one.

2nd. "He that turneth away his ear from hearing the law even his prayer shall be an abomination." Prov. 28:9. This applies to a person who after coming in contact with the uncompromising truth, turns away to a more popular ease-taking way. He may

have bosom sins with which he is loath to part, viz: the secret society, tobacco, worldly-conformity, spiritual-affinity, undivorced wife, sexual impurity, jealousy or other like sins, hence he turns away his ear from hearing the law on that particular sin.

3rd. "But let him ask in faith nothing wavering. For he that wavereth is like a wave of the sea driven with the wind and tossed. For let not that man think he shall receive anything of the Lord." Jas. 1:6-7. It honors God to believe him. Nothing will drive darkness and discouragement away as quickly as to declare your faith in God. But how can one "ask in faith nothing wavering"? We answer, not until complete submission and surrender pervades the heart.—E. E. Shelhamer.

Condition of Prevailing Prayer

1st. Entire dependence upon the merits and mediation of the Lord Jesus Christ as the only ground for any claim of blessing. John 14:13; 15:16.

2nd. Separation from all known sin, otherwise it would be sanctioning sin. Ps. 66:18.

3rd. Faith in God's Word of promise as confirmed by his oath. Not to believe him is to make him both a liar and a perjurer. Heb. 11; 13:20.

4th. Asking in accordance with His will. Our motives must be godly; we must not seek any gift

of God to consume it upon our lust. I John 4:14. James 4:3.

5th. Importunity in supplication. There must be waiting on God, and waiting for God, as the husbandman has long patience to wait for the harvest. Jas. 5:7.—George Muller.

Scripture References

Prayer:

What is it? Ps. 84:2; Isai. 19:20; Luke 18:38; Heb. 4:16.

Offer to God. Ps. 5:2; Matt. 6:9; Acts 12:5; Acts 16:25.

In Jesus' Name. John 14:13; 15:16; 16:23; Eph. 5:20; Col. 3:17.

Aid of Holy Spirit. Zech. 12:10; Rom. 8:26; Eph. 6:18; Jude 20.

Duty enjoined. Ps. 62:8; Isai. 55:6; Jer. 29:12; Phil 4:6.

Continuance in, Luke 18:1; Rom. 12:12; Col. 4:2; I Thes 5:17.

Assurance of answer. Ps. 50:15; Isai. 65:24; Matt. 7:7-8; John 15:7.

Pride

God resisteth the proud, but giveth grace unto the humble. James 4:6,

Every one that is proud in heart is an abomination to the Lord: though hand join in hand, he shall not be unpunished. Prov. 16:5.

Pride is a false estimate of one's self.

Self-respect is neither vanity nor pride.

Pride is the mother of envy.—Rev. John A Bengel.

Pride in professed humility, proud in that it is not proud.—Sel.

Offended pride is one of the most active principles of human nature.—D'Aubigne.

Pride of intellect has ever been the hardest barrier against the truth.—John Eadie.

Pride loves to climb up, not as Zaccheus to see Christ, but to be seen himself.—Gurnell.

A heart full of pride is but a vessel full of air;

this self-opinion must be blown out of us before saving knowledge can be poured into us.—Adams.

Pride, that odious vice which feeds on the praises it slyly procures, lives by the applause it has meanly courted, and is equally stabbed by the reproof of a friend and the sneer of a foe.—Rev. John Fletcher.

Pride lives on the petty pre-eminences which here for a little lift one mortal an inch or two higher than another, an extra handful of gold, a better education, a longer pedigree, a title, or official distinction.—Oswald Dykes.

No people have more occasion to be afraid of the approaches of pride, than those who have made some advances in a pious life: for pride can grow as well upon our virtues as our vices, and steal upon us on all occasions.—William Law.

A proud man is peculiarly odious in the sight of God; and in the sight of reason how absurd! A sinner, a fallen spirit—an heir of wretchedness and corruption, proud! Proud of what? Of an indwelling devil! Well, such persons shall be plentifully rewarded. They shall get their due, their whole due, and nothing but their due.—Adam Clarke.

There is no other vice that is more deeply rooted in our nature, nor that receives such constant nour-

ishment from almost everything that we think or do than pride. There being hardly anything in the world that we want or use or any action or duty of life, but pride finds some means or other to take hold of it. So that what time soever we begin to offer ourselves to God, we can hardly be surer of anything, than that we have a great deal of pride to repent of.—William Law.

Reflections

The worst charge we have to bring against pride is, enmity to God; setting up idols where He alone should reign, and breeding in us envies, strifes, malice, things worthy of death. The varieties of pride are endless, the four chief ones are, (1)Race pride—pride in our ancestors. (2) Face pride—pride in one's outward appearance. (3) Place pride —pride in your position in society. (4) Grace pride —pride in godliness.

Be not proud. Jer. 13:15.

"Be not proud, "for we have nothing to be proud of. "But by the grace of God I am what I am."

"Be not proud," because it is abhorrent to God.

"God resisteth the proud."

"Be not proud," because it is ruinous. "Pride goeth before destruction."

"Be not proud," because it is unlike Christ. "I am meek and lowly in heart."—Rev. James Bolton.

Redemption

For the redemption of their soul is precious. Ps. 49:8.

Forasmuch as ye know that ye were not redeemed with corruptible things, as silver and gold, from your vain conversation received by tradition from your fathers. But with the precious blood of Christ, as of a lamb without blemish and without spot. I Peter 1:18-19.

Redemption is the act of setting free a captive, by paying a ransom or redemption price.

Redemption was secured at the cheapest possible cost to us but at the greatest possible cost to God.

All our temporal blessings whether of food and raiment, or of health and strength, are the effect of redemption.—Rev. J. Edmondson.

Redemption shows sin as worse than we should ever have known it to be. It is the Divine measure of its greatness.—Rev. N. R. Wood.

By redemption, God is honored; man is rescued; the channels of mercy are opened; and everlasting life is freely offered to every soul of man.—Rev. J. Edmondson.

The real value of an object is that which one who knows its worth will give for it. He who made the soul, knew its worth, and gave His life for it.—Jackson.

In the redemptive system of God, the sinner must be saved or lost, he cannot exist in the system an unredeemed and unpunished sinner, and the system survive.—Rev. W. E. Munsey.

No magistrate has ever lived who would have been willing to sentence his own son to the gallows in place of the guilty wretch, whom it was his duty to sentence to death.—Barnes.

The life, death, resurrection, ascension and intercession of Christ, are all more or less necessary to the perfection of redemption in its totality, as an effectual scheme for the salvation of sinners.—Rev. W. E. Munsey.

The Hebrew word for Redeemer signifies a near kinsman, who redeems the lost inheritance of his brother, vindicates his character, avenges his wrongs, and delivers him from his enemies.—Rev. J. Edmundson.

Day of redemption! Glorious day! From it every other day borrows its value. Immortal day! It will be remembered by the servants forever, and

will be our sweetest theme of converse when we get home.—Rev. W. E. Munsey.

Through the redemption of Jesus, our enemies will be finally conquered; death will be swallowed up in victory; and our Lord will "destroy him that hath the power of death, that is, the devil." Heb. 2:14.—Rev. J. Edmondson.

Christ as God-man was alone able to pay the price of human redemption which did not consist of corruptable things" but of "precious blood" and immaculate righteousness, on account of which, as well as for the sake of his person, Jehovah declared himself "well pleased."—Ambrose Serle.

There are two things required in a redeemer: first, the act of paying a sum, and telling it over the board (as fairly) to the creditor. Secondly, the sum must be his own: for if he pay a ransom with another man's gold, the man who owned the gold is rather the ransomer than he.—Samuel Rutherford.

The death of a mere human nature could not redeem fallen millions from a deserved temporal, spirilual and eternal death. This could only be done by uniting the human nature with an infinitely Divine nature, so that acts of each nature would be the acts of one and the same person. Such a nature had Christ.—Rev. W. E. Munsey.

Every legal and philosophic condition involved in the nature of God, His attributes, system, Government, and law, in the nature of man, man's relations and condition, and in the nature of things necessary to a perfect redemption, were fully met in the nature character, work, sufferings and death of Jesus.—Rev. W. E. Munsey.

When God chose that costliest means of our deliverance, sending His own Son in the likeness of sinful flesh and for sin, we may be quite sure that at no lower price would our redemption have been possible, that nothing short of this could have satisfied that righteousness of His, which he was bound to maintain.—Trench.

Illustration

Suppose a man is lying under sentence of death! Shrinking from the gallows-tree, he has sent off a petition for mercy and waits with anxious suspence. One day a messenger enters with his fate, the answer is that the soverign pities the criminal, but cannot pardon the crime. The criminal's hopes are gone, he wrings his hands and gives himself up for lost. And now the messenger lays his hand kindly on the poor felon's shoulder and tells him there is one way by which he may yet be saved—if the king's son would change places with him, put these fetters of his on his own limbs and die in his room, that would satisfy justice and set him free. The

king give up his son! the prince royal, the heir of the kingdom consent to die for a poor guilty wretch like me, if there is no hope but that there is no hope at all! Now fancy if you can, his astonishment, his joy, his gratitude, when the messenger says, "I am the king's son; it is my own wish and my father's will, that I should die for you; for that purpose have I come, have I left the palace, and sought you in this dreary prison; take you the pardon and give me the fetters. In me shall the crime be punished and the criminal be saved. Escape! Behold I set before you an open door."—Guthrie.

Riches

A rich man shall hardly enter into the kingdom of heaven. Matt. 19:23.

But woe unto you that are rich! for ye have received your consolation. Luke 6: 24.

The rich are indeed rather possessed by their money, than possessors.—Sel.

"I am rich, and increased with goods, and have need of nothing."—The Laodicean Church.

None can gain by swallowing up his neighbor's substance without gaining the damnation of hell. —John Wesley.

Somebody has said that getting riches brings care; keeping them brings trouble; abusing them brings guilt; and losing them brings sorrow.

To be rich is in general a great misfortune: but what rich man can be convinced of this? It is only God himself who, by a miracle of mercy, can do it. —Adam Clarke.

The opportunity was once offered me to become

rich, but I am glad that I chose the succession of Lazarus. If I have money enough to bury me I do not know it.—Rev. W. B. Godbey.

Men love wealth, seek it in every possible way, and hold it fast. The grand cause is unbelief. God has promised to reward the liberal; but who believes him?—Rev. J. Edmondson.

A covetous man is never the better for his riches, because he cannot use them; and a voluptuous man is much the worse, because he uses them to his own hurt.—Rev. William Sherlock.

We fear it is a hindrance rather than a help for a minister of the gospel to handle or own much money. As a rule, riches and the power of the Holy Ghost do not go hand in hand.—Rev. E. E. Shelhamer.

Others can double their money on real estate in a few days, but this kind of success has ruined more than one good man, and God has loved me too well to let it come my way.—Rev. E. E. Shelhamer.

A rich man is a man who gets all he can, saves all he can, and keeps all he has gotten. Speak, reason! speak conscience!—for God has already spoken—Can such a person enter into the kingdom of God! No!—Adam Clarke.

It is very rare for a man to be rich, and not to

set his heart upon his riches; and it is utterly impossible for a man that sets his heart upon his riches to get to heaven, for, "if a man love the world the love of the Father is not in him."—Matthew Henry.

When our Lord came to redeem the world he chose to take his place among the poorest of the earth. What greater privilege can there be than to share his lot, although like all other forms of discipline, for the present "it is not joyous but grievious."?—Sel.

Riches put out the eyes, harden the heart, steal away all the life of God; fill the soul with pride, anger, love of the world; make men enemies to the whole cross of Christ! And all the while are eagerly desired, and vehemently pursued, even by those who believe there is a God!—John Wesley.

God shows us what is His estimate of riches, first by what He says about them: "A man's life consisteth not in the abundance of the things which he possesseth," and, secondly in the condition in which He permitted His own Son to enter and pass through this world. "Foxes have holes and the birds of the air have nests, but the Son of Man hath not where to lay His head."—Rev. A. T. Pierson.

If I be asked, "Should Christian parents lay up money for their children?" I answer: It is the duty

of every parent, who can, to lay up what is necessary to put every child in a condition to earn its bread. If he neglects this, he undoubtedly sins against God and nature. "But should not a man lay up, besides this, a fortune for his children, if he can honestly?" I answer: Yes if there be no poor within his reach; no good work which he can assist; no heathen region on the earth to which he can contribute to send the Gospel of Jesus; but not otherwise.—Adam Clarke.

A king walking out one morning, met a lad, at the stable door, and asked him, "Well boy, what do you do? what do they pay you?" "I help in the stable," replied the lad; "but I have nothing except victuals and clothes." "Be content," replied the king, "I have no more. All that the richest possess beyond food, raiment, and habitation, they have but the keeping of, or the disposing of, not the present enjoyment of."—Sel.

Reflections

The affluently rich, full of sensuality, and pampered with the good things of this life, are only occupied with what they shall eat; what they shall drink, how they shall amuse and sport themselves, and wherewithal they shall be clothed according to the endless changes in fantastic flippery fashions; are too busy or too brutally happy to attend to the call of the Gospel; and because it would break in

upon their gratifications they hate religion, despise a crucified Savior and the men who proclaim salvation through his name alone.—Adam Clarke.

As I approach the end I am more than a little puzzled to account for the instances of business success, money getting. It comes from rather a low instinct. Certainly, so far as my observation goes, it is rarely met with in combination with the finer or more interesting traits of character. I have known, know tolerably well, a good many "successful" men—"big" financially—men famous during the last half century, and a less interesting crowd I do not care to encounter. Not one that I have ever known would I care to meet again, either in this world or the next; nor is one of them associated in my mind with the idea of humor, thought, or refinement. A set of mere money-getters and traders, they were essentially unattractive and uninteresting.—Charles F. Adams.

Scriptures

And the scripture cannot be broken. John 10:35.

All scripture is given by inspiration of God and is profitable for doctrine, for reproof, for correction, for instruction in righteousness. II Timothy 3:16.

I know the Bible is inspired because it inspires me.—D. L. Moody.

Without revealed Truth, reason has no data, faith is false and conscience is corrupt.—J. B. Walker.

The Bible does not so much need a comment, as the soul does the light of the Holy Spirit.—Adam Clarke.

How unspeakably indebted we are to God for the Scriptures, a revelation to us of his will and of his works.—Adam Clarke.

How strange an errand hath the Gospel in the world, to transform men and make them like God. —Rev. John Howe.

The law is the key which shuts up all men under condemnation, and the gospel is the key which opens the door and lets them out.—Tyndale.

The written word is a divine message, the incarnate Word is a divine person. We shall never enjoy the one apart from the other.—J. Hudson Taylor.

Far be it of me ever to read or preach the Word of the Lord as a judge of it, but rather as a criminal justly condemned by it; but redeemed through it.

Francis Asbury when ordaining a brother, lifted up a Bible and powerfully said, "This is the minister's battle-ax, this is his sword, take this and conquer."

The witness of the Spirit is a proof of the inspiration of Scripture, supplied by the testimony which the Holy Ghost Himself conveys to each reader of the Scripture.—Rev. J. H. Blunt.

The sacred Scriptures, inspired by His unerring Spirit point out the duties of man in a way that cannot be misunderstood. There we learn what is right in all cases.—Rev. J. Edmondson.

It is not the profession of a doctrine that establishes its truth; it is the truth of God from which it has proceeded. Man's experience may illustrate it; but it is God's truth that confirms it.—Adam Clarke.

George Muller's directions for reading the Bible, 1. Read the Scriptures regularly through. 2. Read

with Prayer. 3. Read with Meditation. 4. Read with Reference to Yourself. 5. Read with Faith. 6. Read in Order to Carry into Practice.

The Scripture was divinely inspired, not merely while it was written, God breathing through the writers, but also while it is being read, God breathing through the Scripture, and the Scripture breathing him.—John A. Beugel.

The Bible is a light to guide us, a sword to fight our battles, a mirror to reveal us to ourselves, bread and meat to nourish us, and water to refresh us. How foolish of men to seek its destruction since it is the living Word.—Rev. I. F. McLeister.

When Martin Luther was 20 years old, he found in the library at Erfurth a Bible. He had never until this hour seen a Bible. His soul could hardly contain the joy it felt while he read the sacred pages. "Oh, that God would give me such a book for myself," thought he.—D. Aubigne.

Many of the difficulties and obscurities of the Bible, rise wholly from the fact that the will of the student is not surrendered to the will of the author of the book. Truth obeyed leads to more truth. Truth disobeyed destroys the capacity for discovering truth.—Rev. R. A. Torrey.

It is an honor to the gospel when it is despised

by a Julian, or a Shaftesbury, by a Lucian or a Voltaire: their scoffs are fulfilments of the Scriptures, and, before they existed, were foretold. Themselves, without meaning it, gave sad yet convincing proofs of its divine authority.—Ambrose Serle.

I have sometimes seen more in a line of the Bible, than I could well tell how to stand under: and yet at another time the whole Bible hath been to me as a dry stick; or rather, my heart hath been so dead and dry unto it, that I could not conceive the least dram of refreshment though I have looked it all over.—John Bunyon.

What are our Bibles good for if we do not lay hold on their precious promises, and use them as the ground of our faith when we pray for the blessing of God? You had better send your Bible to the heathen where they will do some good, if you are not going to believe and use them.—Rev. C. G. Finney.

No mere knowledge of the human language in which the Bible was written, however extensive and accurate it may be, will qualify one to understand and appreciate the Bible. One must understand the divine language in which it was written as well, the language of the Holy Spirit.—Rev. R. A. Torrey.

Infidels urge, as a reason why I should reject the Bible, that I cannot understand every statement in it. Very much indeed is made of this argument;

but the practical benefits which the Scriptures convey to the earnest Christian, prove that incidental difficulties which appeal to the intellect do not prevent the Word from nourishing the believer.—Ibid.

Reflections

There is that in the Scripture which suits every case. Whatever duty we have to do, whatever service is required of us, we may find enough in the Scriptures to furnish us for it. O that we may love our Bibles more, and keep closer to them than ever before! and then shall we find the benefit and advantage designed thereby, and at last attain the happiness therein promised and assured us.—Matthew Henry.

None is so keen in finding difficulties in Scripture as those who have no desire that it should be found true. There is left in the Bible a sufficiency of stumbling blocks whereon, in righteous retribution, all such as lack childlike docility and humility are allowed to stumble. To all those who sincerely and humbly desire to do God's will, seeming discrepancies prove no stumbling block.—Rev. A. R. Fausset.

Sin

The soul that sinneth, it shall die. Ezek. 18:20.

Sin is the transgression of the law. I John 3:4.

All unrighteousness is sin. I John 5:17—Therefore to him that knoweth to do good, and doeth it not, to him it is sin. James 4:17.

Sin is an infinite evil.—Jonathan Edwards.

If a man be not ashamed of his sins, he shall be put to shame by them.—Sel.

Oh, weep for sin! and all other tears shall be wiped away.—Rev. R. A. Griffin.

It is sin alone that makes the great difference betwixt an angel and a devil.—William Law.

We must judge the guiltiness of our sins by trying to view them as God views them.—Dean Farrar.

I preach and think that it is more bitter to sin against Christ than to suffer the torments of hell. —Chrysostom.

Sin is an adder which may be fondled in your

bosom for a time, but it stingeth afterward.—Dean Farrar.

Sin has darkened the mind, perverted the judgment, debased the passions, and turned the soul from God.—Sel.

Sin has no limit, no mercy, and always brings misery. It is first a pleasure, then a necessity, and last a torture.—Lillie B. Swimea.

Man by reason of sin, original and actual, has become both guilty and polluted, is under condemnation and possessed of inbred corruption.—Rev. J. A. Wood.

Sin is any lack of holiness, any defect of moral purity and truth, whether in heart or life, whether of commission or ommission.—J. C. Fernall.

If sin be a trivial offense, then the penalty is unjust, and the atonement extravagant, but being otherwise, we see the enormity of sin.

The sinner at death goes to the abode of the lost, because he is a sinner and because his sinful character properly places him here.—Sel.

This is the true genealogy of sin and death. Lust is the mother of sin, and sin the mother of death; and the sinner is the parent of both.—MacKnight.

Continued sin is the ground of continued punishment; eternal sin and eternal sinning are alone the ground of eternal punishment.—Sel.

Notice the progressive nature of sin: Cain rejects Christ; then he envies his brother; then hates his brother; then quarreled with him; then slew him; then denied it.—Rev. W. E. Munsey.

Sin has changed innocence into guilt; joy into sorrow; happiness into grief; angels into devils, and man's abode in heaven to an abode in hell.

Sin is like a river in its course; the longer it runs it wears a deeper channel and the farther from the fountain it swells in volume and acquires greater strength.—Guthrie.

While sin remains, it is fit it should be punished. If wickedness always remain in the nature of man, is it not fit the rod should always remain on the back of man?—Charnock.

Sin is threefold in its character—having a principle, essence and development. The principle of sin is unbelief in God, the essence of sin is enmity to God, the development of sin is disobedience to God. —Rev. W. E. Munsey.

The deformed diseased or crippled body will die and be forever put out of sight under the ground,

but a soul eternally ruined by sin, will stalk forever among the ages an immortal mockery of the divine image.—J. S. Morgan.

He, therefore, who denies a personal penalty (for sin) must, logically, deny vicarious penalty. If the sinner himself is not obliged by justice to suffer in order to satisfy the law he has violated, then, certainly, no one needs suffer for him for this purpose.—W. G. T. Shedd.

The best thing to do with our past sin, if it be indeed forgiven, is to bury it. If you ever do tell anybody about your youthful wrong-doing let it be with blushes and tears, and only to honor the Infinite Mercy which forgave you.—C. H. Spurgeon.

The wages that sin bargains with the sinner are life, pleasure and profit; but the wages it pays him with are death, torment and destruction: he that would understand the falsehood and deceit of sin thoroughly must compare its promises and its payments together.—South.

Reflections

Impenitence after sinning is a more determined form of sin, than sinning is in and of itself. A penitent sinner can be forgiven; but an impenitent sinner cannot be. The former God pities, and extends the offer of mercy to him. To the latter God holds

out no hope, because he cannot.—William G. T. Shedd.

Sin is the suicidal action of the human will. A man is not forced to kill himself, but if he does, he cannot bring himself to life again. And a man is not forced to sin, but if he does, he cannot of himself go back where he was before sinning. He cannot go back to innocency, nor can he go back to holiness of heart.—William G. T. Shedd.

There is a certain measure that God hath set to the sin of every wicked man. Sometimes when we see men go on to dreadful lengths, and become heinously wicked, we are ready to wonder that God lets them alone. He sees them go on in such audacious wickedness, and keeps silent, nor does anything to interrupt them, but they go smoothly on, and meet with no hurt. But when once they shall have filled up the measure of their sins, judgment will be executed; God will not bear with them any longer. He will come forth, not only in anger, but in the fierceness of his anger.—Jonathan Edwards.

Sins—the sins of the world, the flesh, and the devil—degrade us into the animal: they unnerve, they effeminate, they debase, they paralyze; they make us care only for the moment with its frivolous, passing pleasures; they bid us listen to the base pleadings of a miserable, hungry, shivering self, which is, like a crawling serpent, ever rustling amid

the dead leaves of our weakened purposes, and ever hissing in our ears: "only this once." "There is no harm in it." "Thou shalt not surely die." This is the explanation, and the only possible one, of the insane infatuation which so often marks either the whole lives or sudden actions of many men.—Dean Farrar.

Exhortation

Reader, hast thou sin in thine heart or life? If so, give thyself no rest until thou hast found forgiveness, salvation and cleansing through the precious Blood of Christ. God's eternal aversion to sin will stand approved in that he gave his only begotten Son, to redeem us from all sin for all eternity.

Submission

Submit yourselves therefore to God. Jas. 4:7.

For they being ignorant of God's righteousness, and going about to establish their own righteousness, have not submitted themselves unto the righteousness of God. Rom. 10:3.

Anything less than submission to all the light we have is rebellion.—J. T. Logan.

Whosoever willeth whatsoever God willeth, is pleased whatsoever happens.—DeRenty.

I do not know but on the whole it has been a good thing that I have been blind.—Fanny Crosby.

I have had many things in my hands, and I have lost them all; but whatsoever I have been able to place in God's, I still possess.—Martin Luther.

The first essential pre-requisite to Christian perfection, and a leading charicteristic of it throughout, is a cheerful perfect submission to the will of God.—William Taylor.

Genuine submission consists in perfect acquies-

cence in all the providential dealings and dispensations of God; whether relating to ourselves, or to others, or to the universe.—Rev. C. G. Finney.

They who are God's without reserve are in every state content; for they will only do what he wills and desire to do for Him whatever He desires them to do; they strip themselves of everything, and in their nakedness find all things restored an hundred fold.—Sel.

One month before his death, after a long siege of illness, Joseph Cook wrote,

"Beware how you of pain complain,
If God sends it then it is gain;
In time or later thou shalt see
How well He meant by pain, to thee."

Whenever, therefore, you find yourself disposed to uneasiness, or murmuring at anything that is the effect of God's providence over us, you must look upon yourself as denying either the wisdom or goodness of God.—William Law.

Resignation to the Divine will signifies a cheerful approbation, and thankful acceptance of everything that comes from God. It is not enough patiently to submit, but we must thankfully receive, and fully approve of everything, that by the order of God's providence happens to us.—William Law.

There is no sin in praying, "Father, let this cup pass from me," for so prayed our sinless Lord; but there would be sin in failing to say, "Father, not my will, but Thine, be done," when the will of the Father that the cup should not pass from us is declared.—Rev. W. F. Hook.

It was a just remark, which perhaps the experience of every believer may more or less confirm,"That the surest way of obtaining any mercy from God is to be contented, if it be his pleasure, to go without it." No mercy can come from him, but by his own will, in his own way, and in his own time. If a believer wish to have it sooner, he may find the rod for his impatience, but he must wait for the blessing.—Ambrose Serle.

While we fret and repine at God's will, do we not say in effect that it is better for us to have our own? That is, in other words, that we are wiser than God, and could contrive things much more to our advantage if we had the disposal of them. These indeed are things that no man utters in words: but whosoever refuses to submit himself to the hand of God speaks them aloud by his behavior.—South.

Examples

Rev. Benjamin Schmolck lost his wife and family by death, then he was stricken by paralysis and later

lost his sight. Under this avalanche of afflictions, he composed the following hymn:

My Jesus, as thou wilt:
O may thy will be mine,
Into thy hand of love
I would my all resign.

At the funeral of President Davies, his mother, an aged widow, came to take the last look at her son. She gazed intently upon him, the tears fell upon the face of the corpse as she bent over it, and then, retiring a single step as she still gazed upon him, she exclaimed, "There lies my only son; my only earthly comfort and earthly support. But there lies the will of God, and I am satisfied." Sorrow, tearful though it be, ought to be submissive. —Rev. I. S. Spencer.

Suffering

If we suffer, we shall also reign with him. II Tim. 2:12.

For I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us. Rom. 8:18,

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The word compassion imports, a suffering with its object.—Dean Alford.

Men will never become great in divinity until they become great in suffering.—C. H. Spurgeon.

The whole work of saving men is a work of suffering from the beginning to the end.—Catherine Booth.

In this world, none are exempt from suffering; the sinner suffers for his sins, the saint for righteousness' sake.

Christ's personal sufferings are over but His sufferings in His people will continue "till He come." —Jas. H. Brooks.

The sufferings of the saints are but the sufferings of this present time, and strike no deeper than the things of time.—Matthew Henry.

Those who suffered with David in his humiliation were preferred with him in his exaltation: so it will be with those who suffer with the Son of David.—Matthew Henry.

The noblest crown ever worn by man or God was a crown of thorns. No human being has ever touched the height of his possible altitude until he had pain.—Rev. Chas F. Deems.

I am not sure but that when we get to right views on this matter, we may discover that suffering borne bravely for Christ is nobler than work performed for him.—Rev W. M. Taylor.

As song birds are taught new songs in darkened rooms, so we are often the better taught to sing the "new song" in the darkened chamber of sickness and sorrow.—Rev. L. M. Zimmerman.

By suffering in the ways of righteousness, we are serving the interests of our Lord's kingdom among men, and edifying the body of Christ; and our trials will brighten our graces now and our crown at last.—Matthew Henry.

To "suffer with Him," whatever reproach, infamy, persecution, and other injuries we may be called to undergo, in conformity to him, for the honor of God, and the testimony of a good conscience.—Rev. Joseph Benson.

Many who think it was all right that the Master should be made "perfect through suffering" are unwilling to suffer with Him although they do want to be "glorified together" with Him.—L. M. Zimmerman.

The burden of suffering seems a tomb-stone hung around us while in reality it is only a weight necessary to keep down the diver while he is collecting pearls. (Note: Costliest pearls are found in deepest waters.)—Richer.

The old refiner never left his crucible but sat down by it, lest there should be one excessive degree of heat to mar the metal, and so soon as, skimming from the surface the last of the dross, he saw his own face reflected he put out the fire.

Never degrade your own or another's suffering. The sufferers are the great ones of the earth. There is no strength so great as infirmities coming from God and borne for God; and nothing more truly Christ-like, or dignified than the struggles of a lifetime of sorrow and suffering for Jesus Christ's sake.—Expositor's Dictionary.

God, in his wise designs, often permits his children to pass through seasons of extreme and protracted physical and soul suffering. And in their affliction they exhibit degrees of grace which were

not manifest under ordinary circumstances, and which perhaps could have been developed in no other way.—Rev. R. W. Hawkins.

Reflections

Though no man can absolutely choose suffering, for suffering is a natural evil, and therefore not the object of a free choice; yet men may choose suffering against the natural bias and inclination of their own wills in subjection to the will of God. The example of our Saviour, "Father if it be possible, let this cup pass from me; nevertheless, not my will, but thy will be done." We do not and cannot choose sufferings, yet we choose that the will of God should be done, though it be to suffer.—Rev. William Sherlock.

Broken bread and poured-out wine
  That thy portion heart of mine;
Till the Bread of Life they see,
  Let men break their fast on thee.

Ground to flour like garnered wheat,
  Mixed and kneaded, baked in heat
So my life must be prepared
  In the ovens of the Lord.

Only when the fruit is pressed
  Have we wine to give our guest;

And we prove that love is strong,
Only when love suffers long.

Christ was Broken Bread for me,
Oh, what joy, that I may be
In His tender hands divine,
Broken bread and poured-out wine.
—Rev. D. Lambert.

Temptation

For in that he himself hath suffered being tempted he is able to succor them that are tempted. Heb. 2:18.

Blessed is the man that endureth temptation: for when he is tried, he shall receive the crown of life which the Lord hath promised to them that love him. Jas. 1:12,

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Temptation is not sin but a solicitation to sin.

Temptations are never so dangerous as when they come to us in a religious garb.—D. L. Moody.

The higher the plane on which we live, the fiercer and more subtle will be the temptation.—Rev. Geo. Shaw.

Dally not with temptation. Do not, I beseech you, hazard the integrity of your character nor trifle with the purity of your thoughts.—Loraine.

The history of temptation says Bede, is (1) Suggestion. (2) Delight. (3) Consent. Suggestion is from the enemy, delight and consent from our frailty.

A sinful impression or suggestion resisted till it

disappears is temptation, and only temptation, not sin. A sinful suggestion courted or torerated or at length complied with is sin.—Rev. J. A. Wood.

"This is my beloved Son in whom I am well pleased,"—After this glorious evidence of his father's love he was completely armed for the combat (the temptation). Thus after the clearest light and strongest consolation, let us expect the sharpest temptation.—John Wesley.

We find that in the Bible the word, "temptation" is used with two different meanings. Sometimes it simply means to "try;" sometimes to "entice." The purpose in the one case (God's part) being good, in the other (Satan's part) evil.—Stanford.

Only see to it that your temptations drive you all the closer to Him, and make you feel more than ever your dependence upon Him. Then shall the wilderness indeed become a fruitful field and the solitary place shall prove the house of God—the gate of heaven.—W. H. M. H. Aitken.

Temptation is involved in the very idea of probation. Temptation is one of the chief forces of the disciplinary system of this life; one of the mightest agencies in that great educational process by which the Parent Ruler of the spirits of all flesh seeks to qualify men for a life beyond life.—Loraine.

The greatest thing Satan aims at in tempting good people, is to overthrow their relation to God as a Father, and so to cut off their dependence on him, their duty to him, and their communion with him. Outward afflictions, wants and burdens are the great arguments Satan uses to make the people of God question their sonship.—Matthew Henry.

Some have supposed that holiness implies freedom from temptation if not from trial. But this is not so, for the disciple is not above his Master. Any saving grace is a preparation for trial and temptation; and all such grace be it regeneration or entire sanctification will be subjected to the fullest strains of this kind.—Sel.

No man can know how much God can do for him until he has been exposed to trial, and made proof of the divine power to help and save. It is the moment of temptation that tests the reality of our religious profession, and distinguishes the genuine believer from the hollow professor, the man who is living in touch with God from the man whose religion is only a memory of the past.—W. Hay M. H. Aitkin.

Reflections

A child once asked in his innocence, "Why does not God kill the devil?" Yes, and so end all our temptations and trials. We shall have that question an-

swered for us one day, but in the meantime, what if, instead of killing him, God should be using him? Will it not be the masterpiece of the divine workman's skill, if the very malignant hostilities of hell are found in the end to contribute to the sublime purposes of heaven; and if Satan himself may be proved to have helped all unawares to create that which he has been moving hell and earth to destroy. —W. Hay M. H. Aitken.

Scripture References

Temptation:

Satan the enticer, I Chr. 21:1; Matt. 4:1; I Thess. 3:5.

To be resisted. Prov. 1:10-16; Eph. 6:11; Jas. 4:7; I Peter 5:9.

Benefits derived. Matt. 4:11; Jas. 1:2-3-12; I Peter 1:6-7.

Jesus succors. I Cor. 10:13; Heb. 2:18; 4:15-16; Rev. 3:10.

Trials

The Lord trieth the righteous. Psalm 11:5.

But he knoweth the way that I take: when he hath tried me, I shall come forth as gold. Job 23:10.

A trial may be to prove our insufficiency and God's sufficiency.

Trials always rub the chaff off the true Christian, but robs the hypocrite of courage.—Sel.

Spices smell sweetest when pounded, vines are the better for bleeding, juniper smells sweetest in the fire.—Brooks.

Remember that for all thy trials there is not only consolation in Christ, but also compensation.—Rev. George Shaw.

It is only faith in God (tempered with love) that can enable a man to endure the trials of life.—Adam Clarke

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Often our trials act as a thorn hedge to keep us in the good pasture, but our prosperity is a gap through which we go astray.—Chas. Spurgeon.

The faith of good men is tried that they them-

selves may have the comfort of it. God the glory of it, and others the benefit of it.—Matthew Henry.

The word "trial" signifies an experiment or search made upon a man, by some affliction, to prove the value and strength of his faith.—Matthew Henry.

We are ever prone to expect results through the immediate operation of the Spirit; but in many instances they are wrought out by the more tedious process of trials.—Rev. R. W. Hawkins.

God doth not take the axe into His hand to make chips. His people, when he is hewing them, and the axe goes deepest, may expect some beautiful piece at the end of the work.—Gurnhall.

The righteous come out of trial as gold pure in itself and precious to its refiner. They shall come forth as gold approved and improved, found to be good and made to be better.—Matthew Henry.

Human strength and human weakness are only names in religion. The mightiest man in the hour of trial, can do nothing without the strength of God: and the weakest woman can do all things in the strength of Christ.—A. Clarke.

Trials put religion and all the graces of which it is composed to proof; the man who stands in such

trials gives proof that his religion is sound and the evidence afforded to his own mind induces him to take courage, bear patiently, and persevere.—Adam Clarke.

When Chas. Finney's wife died, his sorrow was great. God said to him: "Did you love her for her sake or for your sake"? He said, "For her sake, Lord." The Lord said, "Well, are you not glad that she is happy with me?" Finney said, "That dried my eyes."—Sel.

Ability for special work is disclosed only by testing. Not until he had passed through a thorough testing process was Abraham called the "father of the faithful," and he was so called only because by being tried, he proved himself worthy of the honorable title.—Rev. L. M. Zimmerman.

Had we heard no more of Joseph but that he was sold by his brethren into Egypt and then falsely accused by a wanton mistress and cast into prison, we should have thought that God had dealt very hardly with him; but when we understand that all this was the way to Pharaoh's throne, there is no man but would be content to be a Joseph.—Rev. William Sherlock.

Reflection

From the call of Abraham, when God first told him he would make of him a great nation, to the deliv-

erence of his seed out of Egypt it was 430 years, during the first 215 of which they were increased but to 70, but in the latter half those 70 multiplied to 600,000 fighting men. Note (1) Sometimes God's provinces may seem for a great while to thwart his promises, and to go counter to them. that his people's faith may be tried, and his own power the more magnified. (2) Though the performance of God's promises is sometimes slow, yet it is always sure; "at the end it shall speak and not lie." Hab. 2:3.—Matthew Henry.

Application

In South Africa the grass is burned off twice a year, to have new grass for grazing purposes for cattle and goats. In just a few days after a fire there will appear, here and there over the burnt prairie, the beautiful Fire Lily. It is never found only after a fire. It is a beautiful red delicate lily while all around is black from recent flames. "So in our lives, trials either prove a great blessing or burden to us. Some of the most beautiful Christians we have ever met were those who went through fiery trials, and their lives then like sweet fragrance of flowers, proved a blessing to others. Sometimes trials may be physical suffering—for years an invalid—but the life is so beautiful by suffering that many are benefited. Others have peculiar trials which they tell God alone, and their presence is like a ray of sunshine on a dark cloudy day. Trials make the promise sweet."—Sel.

The Cross

And he bearing his cross went forth into a place called the place of a skull. John 19:17.

And whosoeer doth not bear his cross, and come after me, cannot be my disciple. Luke 14:27.

In the cross of Christ I glory.—John Bowring.

Throw not the cross away: of it the crown is made.

The best way to bear crosses is to consecrate them all in silence to God.—John Fletcher.

We only bear the cross for a while, but we shall wear the crown to eternity.—Matthew Henry.

The cross is to the believer the one relentless annihilator of all selfishness.—S. Edgar, B. A.

The flesh ever seeks to be glorified, before it is crucified: exalted before it is abased.—Martin Luther.

How vainly we attempt to follow Him that was crucified, unless we take up our own cross daily. —Sel.

In the cross, the Christian will find his greatest trial; but through it, his greatest triumph.

Christ and his cross are not separable in this life, however they part at heaven's door.—S. Rutherford.

His cross reveals to the world for all time and eternity too, a love which shrinks from no sacrifice. —Ibid.

Paul gloried in the Cross because by it the world was crucified unto him and he unto the world.

It is the cross which is absent in the church life today. Every life of real service begins with a sacrifice.—J. O. McClurkan.

The early missionaries to Fiji when asked, "Were you not afraid of being killed?" the reply was, "No, we died before we went."—Sel.

In the life of Jesus, the affluent and great followed him until he came to the shadow of the cross then they forsook him.

If we do not take up our cross daily, we do not come after Him, but after the world, or the prince of the world, or our own fleshly mind.—John Wesley.

Death by the cross was the most ignominious that could be inflicted. The Roman citizen was exempt

from it; to the Jew "cursed" was every one that hangeth upon a tree.—Rev. W. M. Seymour.

The cross of Christ is the sweetest burden that ever I bore; it is such a burden as wings are to a bird or as sails to a ship to carry me forward to my desired haven.—S. Rutherford.

If thou art in thy way to the kingdom, my life for thine thou wilt come at the cross shortly. It stands and hath stood, from the beginning, as a way-mark to the kingdom of heaven.—Rev. John Bunyon.

None suffered crucifixion but those who were counted the meanest and vilest of men, such as slaves, robbers, movers of sedition, and murderers. What is the shame of our profession, to that of His sufferings!—Rev. J. Edmondson.

At the foot of the cross there is no room for pride. The cross read out this lesson to the world; merit is impossible before God. We are not claimants for reward, we are but suppliants for life—a life which has been forfeited by guilt.—Rev. F. Robertson.

This is the preaching that the Holy Ghost delights to bless. He loves to honor those who honor the cross. Give me the cross of Christ; for this is the only lever which has ever turned the world

upside down hitherto, and made men forsake their sins.—Bishop Ryle.

An imprisoned saint, under the persecution of Queen Mary is said to have written a friend:—"A prisoner for Christ! What is this for a poor worm! Such honor have not all the saints. Both the de-degrees which I took at the University have not set me so high as the honor of becoming a prisoner of the Lord."—Sel.

Reflections

Let us not despise the humble cross, nor the ways of Providence, but joyfully accept all that comes our way as a blessing of inestimable value from the hand of a loving Father, who is too wise to err and too gracious to be unkind.—Rev. J. M. Humphrey.

To "bear our cross" means we endure what is laid upon us without our choice, with meekness and resignation. We "take up our cross," when we voluntarily suffer what is in our power to avoid; where we willingly embrace the will of God, though contrary to our own; when we chose what is painful, because it is the will of our wise and gracious Creator.—John Wesley.

The demands of Christ are high; that even life itself should be sacrificed for his sake; that we be

at least martyrs in resolution, and have so much of a reciprocal affection for him, as shall, like his love for us, be stronger than death. Yet how reasonable is the demand! Did he leave his Father's bosom for us, and shall we scruple to abandon our homes and our kindred for him? Did he expire on the cross for us and shall not we be ready to take up our crosses and follow him? Shall it not be delightful to us to trace his most painful steps, and by the most costly sacrifices to approve our gratitude and our duty?—Rev. P. Doddridge.

The Resurrection

I am the resurrection, and the life, he that believeth in me, though he were dead, yet shall he live. John 11:25.

Marvel not at this; for the hour is coming, in the which all that are in the graves shall hear his voice. And shall come forth: they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation. John 5:28-29.

The body dismantled and dissolving in the grave is the temple still, though a temple in ruins.—Rev. B. M. Palmer.

Since Death heard and obeyed Him at Lazarus' grave, it argues that he will hear and obey Him again.—Rev. W. E. Munsey.

Resurrection is a return to life; Christ is the author of that return, and of that life to which it is a return.—Matthew Henry.

If a man die shall he live again? asks Job. Our assurance in Christ, is that we shall have an eternal life of body, soul and spirit—painless and deathless.—Rev. Joseph Wild.

The resurrection of the human body is not an

absurdity, for it is not contrary to human reason; but a mystery, for it involves the agency of infinite power to accomplish it.—Rev. W. E. Munsey.

The body with all its fevers and pains and fatigues, has been left behind. But it is left only that at the resurrection, purified, glorified, spiritualized, it may rise again to be the home of the spirit forever. —Rev. A. S. Gardner,

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We shall at the resurrection have bodies purified and refined to the last degree, made light and agile, and, though they are not changed into spirit, yet made fit to be perpetual associates of spirits made perfect.—Matthew Henry.

One angel was enough to roll away that stone; not to let him out, but to let you and I look in to see that the sepulchre was empty, to let the morning light into that sepulchre to light it up that we might know that he is risen, "the first fruits of them that slept."—D. L. Moody.

Baron Burrson in taking his farewell of his deeply-loved wife said "Love, love we have loved each other; love cannot cease: love is eternal: the love of God is eternal: live in the love of God and Christ: those who live in the love of God must find each other again though we know not how; we cannot be parted: we must see each other beyond."

Looking at these grassy mounds, the eye of faith sees them change into a field sown with the seeds of immortality. Blessed field. What flowers shall spring there. What a harvest shall be gathered there. In the neighboring fields, "whatsoever a man soweth that shall he also reap," but here how great the difference between what is sown amid mourner's tears, and what shall be reaped amid angels' joys; between the poor body we restore to earth, and the noble form that shall spring from its ashes.—Rev. Guthrie.

Christ, "the first fruits of them that slept." The Jews were commanded to cut the first ripening in their fields and take it to Jerusalem, and lay it upon the altar as a pledge of the coming harvest and as a thank offering to God. At the end of the harvest they all again met at Jerusalem to celebrate the harvest feast: which they did with sacrifices and thanksgiving for many days. Now Christ the "first fruits" lays upon God's altar in heaven as a pledge of that glorious harvest at the end of the world, which will leave every old tomb tenantless and gather us all, soul and body both, redeemed and glorified into heaven.—Rev. W. E. Munsey.

Conclusion

Man, in his original state, was a compound being; his body was of dust, but his spirit was of God. The separation of these parts, is the effect of transgres-

sion. A separate state must be a very imperfect state to man, whose soul is peculiarly fitted for a material body. Through the medium of the body, God will both punish the wicked, and reward the righteous. And a union of soul and body in a state of purity. will be the perfection of man in heaven; nor can the sad effects of sin be done away without such a union. But the resurrection of bad men will render them far more capable of suffering the vengeance of eternal fire than they can be in a separate state: and on that account the resurrection will prove to them a dreadful event.—Rev. J. Edmondson.

Volition

Choose you this day whom ye will serve. Joshua 24:15.

And whosoever will, let him take of the water of life freely. Rev. 22:17.

The will is the chief, the ruling faculty of man.—J. G. Murphy.

We stand or fall in the decision of soul and not in our emotions.

God saves all that he can without a violation of the sacred prerogative of freedom.—Fletcher.

Man is the ouly being capable of making a moral choice, animals make an animal choice.

Heaven or Hell, coupled with never-ending eternity, will be determined by the volition of each.

You may be condemned against your will, because you sinned with your will: but you cannot be saved against your will.—Baxter

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Choose I must and soon must choose, holiness, or

heaven lose. While what heaven loves I hate, shut for me is heaven's gate.—Joseph Cook.

The tears of our Lord over the perverseness of Jerusalem are witnesses of the freedom of man's will to resist the grace of God.—Dean Alford.

In heaven, saints will rejoice forever that they chose to be saved. In hell, sinners will wail forever that they chose to be lost.

A man may lose the good things of this life against his will; but if he loses eternal blessings, he does so with his own consent.—Augustine.

Had man not been a free, as well as an intelligent being, his understanding would have been as incapable of holiness, or any kind of virtue, as a tree or a block of marble.—John Wesley.

The will is an essential condition of all intelligence. There can be no intelligence in the absence of will; there can be no will in the absence of freedom. In the freedom of will is implied the possibility of evil.—Rev. W. E. Munsey.

There is no morality nor immorality where there is no choice nor freedom: consequently were the actions of men under an absolute control they would no more be answerable for their doings than a clock is for its motions.—Bishop Sherlock.

The intellect furnishes the will with objects; for there can be no volition or choice without objects between which to choose. Before decision the mind is in a state of uneasiness, hence the will is called to determine the choice.—James McCrie.

Without the power of choice, character is an impossibility. No person could be justly censured for doing evil if he had not the power to do right. No one could be justly praised for doing good if he had not the power to do evil.—Rev. S. B. Shaw.

If in any sense, man be a child of God, he must inherit some of the traits of his paternity. Perhaps the most conspicuous of these is his original freedom of will. In that man is most godlike. Nothing outside the will can enslave the will. It may surrender itself, but neither God nor the devil could compel it against itself.—Chas. F. Deems.

Man is a moral agent who is capable of performing moral actions; and an act is rendered moral by two circumstances.—that it is voluntary, and that it has respect to some rule which determines it to be good or evil. Man in all ages, has been considered as an agent actually performing, or capable of performing moral actions. No one ever thought of making laws to regulate the conduct of the inferior animals: or of holding them up to public censure or approbation.—Richard Watson.

Reflections

Cain chose to offer a bloodless sacrifice and became a murderer, a fugitive, and a wanderer in the earth.

Saul chose to disobey God, and both wrecked his life and lost his soul.

David chose to commit adultery, and the sword never departed from his house.

The rich man chose to live without God, and, "in hell he lifted up his eyes in torments."

Judas chose to betray his Lord, and in a few hours went to "his own place."

Joseph chose purity and holiness, and was exalted to second place in the kingdom of Egypt.

Moses chose to suffer affliction with his people, and later led them out of bondage.

Lazarus, the sick beggar, chose to be true to his God, "and was carried by angles into Abraham's bosom."

Stephen chose to be faithful in preaching the truth, and saw the "heavens opened and the Son of man standing on the right hand of God."

Paul chose to suffer the loss of all things, but won Christ and a crown of righteousness.

Worldliness

They are not of the world, even as I am not of the world. John 17:16.

Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him. I John 2:15. See also Jas. 4:4.

The whole frame-work of society, almost, is hostile to religion.—C. G. Finney.

The heart's affections will certainly twine about something—if not God, then, of necessity, the world. —Sel.

Professing Christians show by following the fashions of the world, that they do in fact love the world. C. G. Finney.

"Love not the world," in the sense of desiring to be like it or of it, but love the world as God does in the sense of desiring to save it.

The three persons who asked to be excused from attending the "great supper," Luke 14, were all detained by some form of worldliness.—Dean Alford.

He who gives his heart to the world robs God of

it; and, in snatching at the shadow of earthly good, loses substantial and eternal blessedness.—Adam Clarke.

A little boy trying to urge his mother to go to the circus said, "O mother if you will go to the circus once you will never go to the prayer-meeting again."

A fisherman informs us that the trout always exhibits the color of water in which it lives. In like manner professed believers reflect faithfully the quality of the influences under which they live.—Sel.

The command which Scripture gives to the believer is to live in the world as one who does not belong to it, a stranger in it and a pilgrim through it, as a foreigner whose "citizenship is in heaven."—Philip Mauro.

Since the beginning of the world no professing Christian ever dreamed that he was imitating the example of Jesus Christ or honoring the Christian religion in a theatre, a ball-room, or a splendid party of pleasure.—Barnes.

The world, by professing Christianity, is so far from being a less dangerous enemy than it was before, that it has by its favors destroyed more Christians than ever it did by the most violent persecutions.—William Law.

Where one thousand are destroyed by the world's frowns, ten thousand are destroyed by the world's smiles. The world, siren-like, sings us and sinks us; like Judas, it kisses us and betrays us; like Joab it kisses us and smites us under the fifth rib.—Brooks.

Think, how many poor souls see heaven lost and lie now expecting a miserable eternity, for their service and homage to a world that thinks itself every whit as well without them, and is just as merry as it was when they were in it.—William Law.

Women are in general at as much pains and cost in their dress as if by it they were to be recommended both to God and man. It is however, in every case, the argument either of a shallow mind, or of a vain and corrupt heart.—Adam Clarke.

The gravitation of the world is down. Drummond says the only remedy against gravitation is emptiness, "for gravitation has no power on emptiness." Emptying of the world deprives the world-power any hold on the soul. Jesus said, "The prince of this world cometh and hath nothing in me." The world is always after its own.—Sel.

During the summer a man hung his canary's cage outside the window. Every day a number of sparrows came and congregated near the cage. Before the summer ended, the canary had lost all his song

and could only chirp like the sparrows. Many professed Christians have lost their song because they lived too close to the world.

There is an Oriental story that the vessel of an Arabian sailor was attracted by a magnetic rock which rose out of the Indian Ocean, and which drew from the ship all metalic bolts and clamps, and let it pull to pieces and drown all the passengers. The fiction of the story is a truthful metaphor of the voyage of life, This magnetic rock is the world.—Rev. W. E. Munsey.

When either women or men spend much time, cost, and attention on decorating their persons, it affords a painful proof that within there is little excellence, and that they are endeavoring to supply the want of mind and moral good by the feeble and silly aids of dress anl ornament. Were religion out of the question, common sense would say in all these things, "Be decent, but be moderate and modest.—Adam Clarke.

Objection. "No matter how we dress, if our hearts are right?" Your heart right! Then your heart may be right when your conduct is all wrong. Just as well might the profane swearer say, "No matter what words I speak, if my heart is right." No, your heart is not right, unless your conduct is right. What is outward conduct, but the acting out of the heart? If your heart was right you would

not wish to follow the fashions of the world.—Rev. C. G. Finney.

Are you going to walk in the street? Take care how you dress. What is that on your head? What does that gaudy ribbon, and those ornaments upon your dress, say to every one that meets you? It makes the impression that you wish to be thought pretty. Take care! You might just as well write on your clothes, "No truth in religion." It says, "Give me dress, give me fashion, give me flattery, and I am happy." The world understands this testimony as you walk the streets. You are, "living epistles, known and read of all men."—Rev. Chas. G. Finney.

Reflections

The world betrays the soul as well as the hopes; it betrays a man's soul to ruin, like sweet poison, that goes down pleasantly but kills presently. The silken cords of the world have taken many a prisoner, and they have proven their fetters, which they could never break again. As Judas said of our blessed Lord, "Whomsoever I kiss, take Him, hold Him fast." So the world, being the devil's agent, says, "Whomsoever I kiss and embrace, and embraceth me mutually, and setteth his heart upon me, take him, hold him fast."—Ralph Erskine.

Worship

O worship the Lord in the beauty of holiness: fear before him, all the earth. Psalm 96:9.

But the hour cometh, and now is, when the true worshippers shall worship the Father in spirit and in truth: for the Father seeketh such to worship him. John 4:23.

Our worship should be spiritual and thus be suitable to the nature of God.—John Wesley.

It concerns us to be right, not only in the object of our worship but in the manner of it.—Matthew Henry.

To be spiritual in worship, is to have our souls gathered and bound up wholly in themselves, and offered to God.—Charnock.

Public worship is like the public well of a city, from whence people go and fetch water for the use of their private homes.—Erskine.

Worship is man's highest end, for it is the employment of his highest faculties and affections on the sublimest object.—W. E. Channing.

Worship implies that the sovereignty of God is recognized in ideality and reality. God is truly recognized as a sovereign only when we have submitted our will to His by an unreserved obedience. —Dr. D. Pressense.

God is Lord of my body also; and therefore challengeth as well reverent gesture as inward devotion. I will ever, in my prayers, either stand as a servant, before my Master; or kneel as a subject, to my Prince.— Bishop Hall.

When thou goest to God in any duty, take thy heart aside, and say, "O my soul, I am now addressing myself to the greatest work that ever a creature was employed about. I am going into the awful presence of God, about business of everlasting moment.—Salter.

If we do not worship God, who is a spirit, in spirit, we neither give him the glory due to his name, and so do not perform the act of worship, nor can we hope to obtain his favor and acceptance and so we miss the end of worship.—Matthew Henry.

Though men might have worshiped God in secret, yet the appointment of a certain day, to be entirely devoted to His service, has a tendency to spiritualize our minds, and to make everyone in some respects useful in furthering the welfare of the whole community.—Simeon.

Were it not for public, private worship would soon be at an end. To this, under God, the Church of Christ owes its being and its continuance. To worship God publicly is the duty of every man; and no man can be guiltless who neglects it.—Adam Clarke.

The highest ambition of a worshiper if he be a true worshiper, is to imitate and emulate the character which he worships. The philosophic result is, the character of the worshiper continually assimilates to the character of the being he worships. —Rev. W. E. Munsey.

The angels veil themselves with their wings before His face, while they cry: "Holy, holy, holy is the Lord." To what depth oughtest thou therefore to abase thyself in worship, O thou who art not an angel, nor a seraph, O man! creature of a day, and fallen, loaded with sins and yet pardoned.—Ibid.

A man worships God in spirit, when, under the influence of the Holy Ghost, he brings all his affections, appetites, and desires to the throne of God; he worships him in truth, when every purpose and passion of his heart, and when every act of his religious worship is guided and regulated by the word of God.—Adam Clarke.

Our union with one another in public worship is only less important than our union with God.

We may not perfectly understand why this is so, but it must be so. By the structure of our nature, by the constitution of the world it is perfectly plain that God wants men to be one. In public worship this design of God is recognized and honored; and Sunday by Sunday strong and imperishable links are being forged which will bind us together through eternity.—R. W. Dale.

Conclusion

He is a profane person that performs the duties of sacred worship slightly and superficially: all our duties ought to be warmed with zeal, winged with affection, and shot up into heaven from the whole bent of the soul. Our whole heart must go into them, and the strength and vigor of our spirits must diffuse themselves into every part of them. Truly all our Christian sacrifices, both of praise and prayer, must be offered up to God with fire; and that fire which alone can sanctify them must be darted down from heaven—the celestial flame of zeal and love, which hath a natural tendency to ascend thither again, and to carry up our hearts and souls upon its wings with it.—Bishop Hopkins.

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